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THE SO-CALLED PROOFS "A SIMULTANEO" OF THE EXISTENCE OF GOD.

THE great question in the domain of philosophy now-a-days is the existence of a first cause. By it philosophers are divided into two camps each of which strives with all its might to gain the minds of men and to fashion all classes and institutions of society after its tenets. Indeed, the existence of God is the basis upon which rests everything that is holy and sublime; with it stands or falls the legitimacy of man's superior aspirations over irrational creation.

It is of the highest importance for theism that its professors should establish their fundamental tenet on solid grounds, and that nothing contrary to reason or even in the least doubtful should be mingled with it. It is this conviction which has prompted the present criticism upon an article which recently appeared in the *American Catholic Quarterly Review*[1] purporting to treat of some *proofs* of the existence of God drawn from the metaphysical or ideal order.

After developing the argument which concludes from the metaphysical essences of things to the actual existence

[1] The Am. Cath. Quart. Review, July 1891, pp. 462—474.

of God as their necessary foundation, the writer inquires into the character of the argument: viz. whether it is *a posteriori* reasoning or not. Whilst "some would doubtless call it *a posteriori* reasoning," he is of the opinion that it "may more correctly be denominated *a simultaneo.*" And why? Because, he says, "it is evidently nothing else than an analysis of our ideas of finite essences." Let us see how this is shown to be the case.

As we wish to make it plain that the criticism which we offer is not too severe, we must be excused for quoting the whole passage under discussion. It runs as follows:— "All admit, that they [the metaphysical essences of things] have no being in themselves, and that they exist only in the essence of God, of which they are possible participations. When, therefore, they are expressed by the human mind it is in truth the Divine reality as participable according to this or that mode, which is the object represented. Of course, we would not be understood as asserting that the human mind has an intuitive knowledge of God's essence as it is in itself. That is ontologistic and false. But we do claim that all metaphysical concepts represent under a created, analogical similitude or image the being of God as capable of being participated in by creatures. It is that and nothing else, which the intellect manifests when it conceives the nature of man in the abstract or any other ideal essence. In all such conceptions the existence of God is implicitly asserted. A simple analysis, then, of our concepts of finite essences shows us the necessary existence of the Infinite Being." Thus far the article referred to.

We must confess, we were amazed when reading these lines penned by a Catholic divine. For these views are contrary to sound philosophy, "ontologistic and false." What is it according to common sense and sound reason, that the finite essences, these possible participations, i. e. *partial imitations*, of God's essence, really represent when expressed

by the human mind? What does, e. g., a horse, tree or stone as conceived by the mind contain and place before the mind's eye? Evidently nothing but the reality, the nature and qualities of a horse, a tree, a stone. It is a horse, a tree, a stone and nothing else that we think and speak of when we have these ideas in our mind and use the corresponding words. And whatever the ideas when reflected upon and analyzed, put before our mind as contained in them we accordingly enunciate of their respective objects as in reality identified with them. Hence we form judgments like these: a horse is a quadruped, a tree is a vegetating substance, a stone is lifeless matter. In this manner all men, following their natural reason, understand and use abstract ideas and universal terms. Thus we think and speak of all things we become acquainted with, and we understand at the same time, that this is the correct way of thinking and speaking.

Now to return to our author, what are his views about universal ideas? He maintains that when finite essences [a horse, a tree, a stone] "are expressed by the human mind it is in truth the Divine reality as participable according to this or that mode, which is the object represented." Let us apply this canon and see the result. What we find contained in our universal ideas, must needs be predicated of the objects which are represented, being in reality identified with them. Hence in our case, the attributes of a horse, of a tree, of a stone are to be predicated of "the Divine reality as participable according to this or that mode," and God, therefore, is in a certain respect a quadruped, in another, a vegetating substance, in another, lifeless matter. From such language there is only one step to pantheism.

The writer's protest against "an intuitive knowledge of God's essence as it is in itself," is of no avail to him. Whether he calls the knowledge he supposes intuitive or not is immaterial. What he does claim suffices to substantiate the charges of falsity and ontologism. If "all metaphysical

concepts *represent* under a created, analogical similitude or image *the being of God* as capable of being participated in by *creatures*"—if "it is that [the being of God as capable etc.] and *nothing else* which the intellect *manifests* when it conceives the nature of man or any other ideal essence" —surely, God is the real object of all our universal ideas, though He be in different cases viewed in different respects, and of this real object judgments like those above mentioned may and must in all truth be formed.

The writer manifestly holds a fundamental tenet of the Ontologists; viz., that the universals, or the objects of our universal ideas, considered in their objective reality are not really distinct from God. According to him, the finite ideal essences, the *universalia a parte rei*, are "in truth the Divine reality as participable according to this or that mode," they are "the being of God as capable of being participated in by creatures,—and nothing else." Hence they must be identical with God; and from their being indentical with God it follows as a matter of course, that "in all such conceptions the existence of God is implicitly asserted." But this doctrine has been expressly condemned by Ecclesiastical authority in a decree issued Sept. 18th, 1861, against Ontologism. The third of the propositions that were rejected runs as follows: "Universalia a parte rei considerata a Deo realiter non distinguuntur."[1] Moreover this view is so manifestly false that it seems a waste of time to say more about it. Whether you take an individual living man or consider man in general and abstractly, it is always true, that man is man and God is God, and that the one is neither entirely nor partially the other. Yet the knowledge of man leads us to the knowledge of God. For man is a partial analogical *imitation* of God. As a portrait which a painter has made of himself *presupposes* the artist and manifests in some way his peculiarities and perfections, so does man and every existing or possible and ideal being bear witness to the Almighty. The existing finite

[1] Examen Philos.—Theol. de Ontologismo, auct. P.F. Alb. Lepidi, O. P. Pag. 312.

beings *presuppose* Him as the sufficient reason of their actual existence; and, the possible and ideal beings, as the necessary physical foundation of their metaphysical or ideal reality. Thus we find and demonstrate the existence of God, not by "a simple analysis of our concepts of finite essences," but by *a posteriori* reasoning. For not only the physical, but also the metaphysical or ideal world from which, by the argument in question, the existence of God is inferred, is *posterior* to God upon whom both depend.

The writer considers still "another metaphysical proof of the existence of God" and "though firmly convinced of the validity of the demonstration," he is "not without some misgivings as to the reception which it will meet with among the learned." These misgivings are but too well-grounded, as we shall presently see. The "metaphysical proof drawn from the idea of the Infinite" is thus summed up at the end of the article. "We have an idea of the Infinite. That is evident from our own consciousness. Every idea represents *ens* or being; either *ens rationis* or *ens reale*. If this principle be denied, we must all become subjectivists. It is clear that the object of our idea of the Infinite is no more an *ens rationis* than is the object of our abstract concept *homo*. It must, therefore, represent a real being, *ens reale*. Now *ens reale* is of two kinds. It is either merely possible or actually existent. It is absurd to talk about the Infinite as merely possible, or as contained in the power of a cause. Therefore, the *ens reale* which is manifested in that idea is an actually existent being. Therefore, God exists."

This pretended "*demonstratio a simultaneo*" does not conclude. The disjunction—merely possible or actually existent—though complete in itself, is not complete, when taken relatively to our knowledge. Forsooth, in the objective order of things *real being* is of two kinds only, and every real being is *a parte rei* either actually existent or *merely* possible, i. e. *not* existent, but apt to exist. Relatively to our knowledge, however, there is something between. We often do not

know whether a certain being is actually existent or merely possible. Hence we introduce it and speak about it as *simply* possible; i. e. not self-repugnant, and we try to find out from some reason or other, whether this simply possible being actually exists or not. If you inquire of a friend, whether his father is still alive, you consider his father neither as living nor as dead, although *a parte rei* he cannot but be either alive or dead; you prescind from both, otherwise your question would be absurd. Just so it is in our case. Asking, "Is there a God? Does God really exist?" we take the word God simply for what *we mean by it in our thought*, it stands for the Supreme Being as *ideally* conceived by our mind, as something, positively thinkable; whether it, besides, exists actually and outside of us, is just what we intend to decide. This manner of thinking and speaking of God, or of anything else, the existence of which we want to ascertain, is certainly reasonable; nay, it is the only manner that is correct and logical. Hence, if it is absurd to talk about the Infinite as *merely possible*, it is not absurd but reasonable and correct, before its existence is proved, to speak of it as *simply possible*. The question, therefore, whether the *ens reale* which is manifested in our idea of the Infinite is an actually existent being, remains still to be solved. To save the truthfulness of our intellect in this case nothing more is required than that an ideal, positively thinkable, intrinsically possible reality correspond to our conception as such. Hence the metaphysical argument of our writer is, no less than that of St. Anselm and Descartes, insufficient to establish the actual existence of God.

But it might be asked, why can we not after all from our idea of the Infinite, pass at once to the objective physical order and make the assertion: The Infinite of whom I am now thinking exists not only in my mind as the object thought of, but also in the actual order of things? Because there is no reason that would justify this transition from the ideal, metaphysical order to the actual and physical.

Our idea of the Infinite gives us no right to make that *salto mortale*. It is "evident from our own consciousness" that we have no intuitive knowledge whatever of God, neither as He is in himself nor otherwise. The idea *we* have of the Infinite, is a mixed, improper and analogical one; it contains negative and positive elements, and the latter are not derived *directly* and *immediately* from *God*, but *abstracted* from created things and then, with certain negations and corrections, *transferred* and *applied* to God. Hence it is that our idea as such does not reach and exhibit the actual and physical existence of the Infinite but only the ideal. It is like the idea of a high snow-capped mountain we would form from the sight of a hillock covered with a light sheet of snow; our idea would indeed represent the appearance of a glacier, but leave us in complete ignorance concerning its actual existence.

One word more and we have done. If the writer thinks, that St. Thomas Aquinas, though he "rejected the reasoning of St. Anselm as insufficient," yet "did lay down explicitly the great principle which underlies [the writer's own] method of argumentation," he is greatly mistaken. The Angelic Doctor admits, and we with him, "that it is of the nature of the intellect that it manifest being—*ut rebus conformetur*—; and that *intelligibile est res*." But in these truths we do by no means "find the *ratio sufficiens*" of passing from the ideal to the physical order of things, "of deducing the actual existence of God from the *idea* of the Infinite which dwells in the human mind." True, our mind conceives, finds and manifests real being; but this *real being* is of two kinds; sometimes it is *physical* being, being in the actual order of existent things; sometimes it is *metaphysical* being, ideal, positively thinkable reality, which, if it were realized, would form positive being of the actual and physical order. Taking however, and starting from, ideal being, or from objects as ideally conceived by the mind, we shall, how long so ever we analyze them, always remain in the

ideal order and never be able to make an absolute assertion as to the actual and physical order. A mathematician may speculate about triangles and circles as long as he likes, he can never say such triangles, such circles *exist*; but only —if there exist triangles and circles, they necessarily are of such a nature, of such qualities as I have pointed out. In a similar manner the philosopher may speculate about the Infinite and find out that the Infinite must be independent, without limit, all-perfect. Has he thereby proved that the Infinite is *actually* independent and all-perfect? He has only shown that it is so, *if* the Infinite actually exists. Its actual existence, however, it still to be established.

J. U. HEINZLE, S. J.

THE CONSTRUCTION OF THE ALTAR.

IN proposing briefly to explain the ecclesiastical ordinances which refer to the construction of the altar for the celebration of the holy Sacrifice, we prescind from all reference to the different styles of architectural art and from those things which are not essential in its construction.

Accordingly we shall have to treat principally concerning the material, the form and the position of the altar as the liturgy of the church requires it for the proper celebration of mass.

Very ancient canons, dating back at least thirteen hundred years, prescribe that the altar be of stone. The same law is expressed in the Rubrics of the Roman Missal.[1] This excludes all kinds of artificial stone and allows only such as is found in nature, and at the same time of a sufficiently hard

[1] Rubr. gen. xx.

substance to resist easy fracture.[1] It is also requisite that this stone be one solid piece.[2]

The Ritual distinguishes two kinds of altars, namely the *fixed* and the *portable*. The latter is a stone large enough to hold the chalice and the sacred host.[3] It is placed upon the table which serves as the altar or is inserted into it a few inches from the edge,[4] but in such a way that the celebrant can trace the outlines of the stone with his hand, *i. e.*, recognize its location beneath the triple linen cover of the altar table.[5]

The *fixed* altar as distinguished from the *portable* is a permanent structure of stone, consisting of the top or table (mensa) and the support (stipes). The top should be a single slab and firmly joined by cement to the support so as to make but one piece with the latter. This is essential for the valid Consecration of the *fixed* altar. The Roman Pontifical directs that the portions where the table (mensa) is joined to the supports at the four corners be anointed with the sacred Chrism ;[6] and if these parts are afterwards actually separated the altar loses its consecration. Canon Jacob[7] cites a decree[8] which declared an altar, the upper table of which was composed of six well joined stones, as invalidly consecrated.

[1] Aræ seu altaria portatilia, quæ constant ex *vero* lapide *duro* et compacto, etsi non marmoreo, idonea haberi debent; quæ autem confecta sunt ex lapide puniceo, sive ex gypso, aut alia simili materia, illicita prorsus sunt. S. R. C. 24 Nov. 1885.

[2] Mensa altaris sit ex aliquo integro et solido lapide. Anal. Jur. Pont. ser. II, 2432.

[3] Tam ampla sit ut hostiam et majorem partem calicis capiat. Rubr. gen. xx.

Ex uno lapide integro tantæ magnitudinis ut calicis pedem cum patena saltem quoad majorem partem capere possit. S. C. I. 20 Mart. 1846.

[4] A fronte altaris non plus medio palmo distans. Instr. fabr. S. Car. Bor. L. I. c. xi.

[5] Eminèat aliquantulum, ut ejus limites a sacerdote facile dignosci possint. Gavant. Comm. in Rubr. Miss. *ad locum*.

[6] Pontifex . . . cum pollice dexteræ manus Chrismate intincto inungit in modum crucis conjunctiones mensæ, seu tabulæ altaris, et tituli, sive stipites quatuor angulis, quasi illa conjungens. Pont. Rom. De Eccl. Ded. in fine.

[7] Die Kunst im Dienste der Kirche Art. ii. § 37.

[8] S. R. C. 17 Jun. 1843, in una Fanen.

Since however the dimensions of a *fixed* altar are not absolutely determined by the rubrics, a stone of any size, joined to and resting upon a stone basis at the four sides, can be consecrated, and if the altar in this form, be too small, a frame of stone or other material may be placed around it or pieces added on both sides so as to make the altar of convenient size. These portions should not be consecrated and are therefore to be added after the ceremony of consecration.[1] For obvious reasons the portion to be consecrated should be larger than the ordinary stone used for *portable* altars.

The so-called *privileged* altar is ordinarily granted under the condition that it be a *fixed* altar. But the sacred Congregation has interpreted the *altare fixum* in this case to include any stationary or permanent altar, even though it be not consecrated but have merely a consecrated altar stone (altare portatile) inserted in its table.[2]

If the altar table be broken (enormiter fracta), so that the holy Sacrifice can no longer be conveniently offered upon the portion which remains intact, the altar loses its consecration.[3] The altar is likewise desecrated when the seal of the repository containing the relics has been broken, or when, as has already been said, the upper part (mensa) is actually separated from its basis, or again if any notable portion, such as one of the consecrated corners on which the cross is engraven, be broken off or the altar is so mutilated as to lose the form of an altar in the common estimation.

[1] Cf. *Analecta Juris Pontificii.* Vol. ii, col. 2433. This throws light upon a recent decree of the S. R. C. which we give in another part of the present number.

[2] Sufficere ad constituendam qualitatem Altaris fixi ut in medio Altaris stabilis et inamovibilis,licet non consecrati, lapis etiam amovibilis ponatur. Rescript. 26 Maii 1867. In a similar sense the S. I. C. had decided a *Dubium* on the 20 Mart. 1846.

[3] Quando autem remanet dubium, an altare sit enormiter fractum vel non, tunc relinquitur judicio Episcopi, qui ex re oculis subjecta facilius dignoscere poterit, an sit secuta execratio et altare debeat denuo consecrari. Barbosa de offic et potest. Episc. ii, n. 26. Cf. Mühlb. Decret. Supplem. "alt. fixum."

The *fixed* altar may be moved from its place without losing the consecration, provided the essential parts are carefully kept together in the removal;[1] nor does the destruction of a consecrated church affect the consecration of the altar in it. On the other hand the violation or pollution of a church also execrates the altar.[2]

The surface of the altar table should be perfectly smooth and polished. For the purpose of consecration it is necessary to have five crosses engraven upon the table; one at each of the four corners and one in the centre. (See illustration). The support (stipes) may be either a solid stone which has usually the form of a sarcophagus so as to represent the tomb of the martyrs whose relics it contains, or it consists of four or more columns. These must be of natural stone, firmly joined to the upper platform (mensa). This support need not consist of one piece.[4] The space between the supporting columns may be filled with any kind of stone or brick or cement. An altar whose support is entirely of brick or artificial stone having simply a *mensa* of natural stone would not have the proper requisites for consecration as a *fixed* altar.

As to the height and general dimensions of the altar, regard must be had to the circumstances of place. St. Charles in his "Instruction on Ecclesiastical Building"

[1] Cum altare supponatur eamdem conjunctionem servare, tabulæ scilicet cum sua basi, non obstante ipsius translatione de uno in alium locum, dicendum est, quod adhuc retinet suum esse, ac per consequens, suam consecrationem, quæ eidem accesserat: accessorium namque cum fundetur super principali, naturam sequi congruit principalis.—Per *motum* vero intelligunt (canonistæ) advenientem disjunctionem ejusdem tabulæ vel etiam lapidis consecrati ab ipsa inferiori structura. Nota *Gardellini* ad Decr. S. R. C. 4562.

[2] Execreto altari fixo et immobili non execratur ecclesia nec e contra. Mühlb. Decreta auth. l. c.

[3] Violatio autem seu pollutio ecclesiæ concernit totam ecclesiam, et per hæc polluta seu violata ecclesia polluuntur seu violantur omnia altaria in ea fixa.—Nullum altare sive fixum sive portatile execratur ex eo, quod in ipso celebraverint excommunicati, interdicti et degradati. *Ibid.*

[4] Cf. Anal. l. c.

gives as the height between 3 ft. $2\frac{1}{2}$ in. and 3 ft. $3\frac{7}{8}$ in. above the level of the platform on which the celebrant stands; 6 ft. $10\frac{1}{2}$ in. or more for the length and 3 ft. $5\frac{1}{4}$ in. or more as the width.[1]

THE SEPULCHRUM.

The *sepulchrum* is a small square or oblong opening in the altar stone, where the relics are placed, without which no altar is at present consecrated. These relics must be actual portions of the body of some martyrs and authenticated. They are usually encased in a reliquary of gold or silver and sometimes in a crystal case to prevent the oxydizing of the metal.[2]

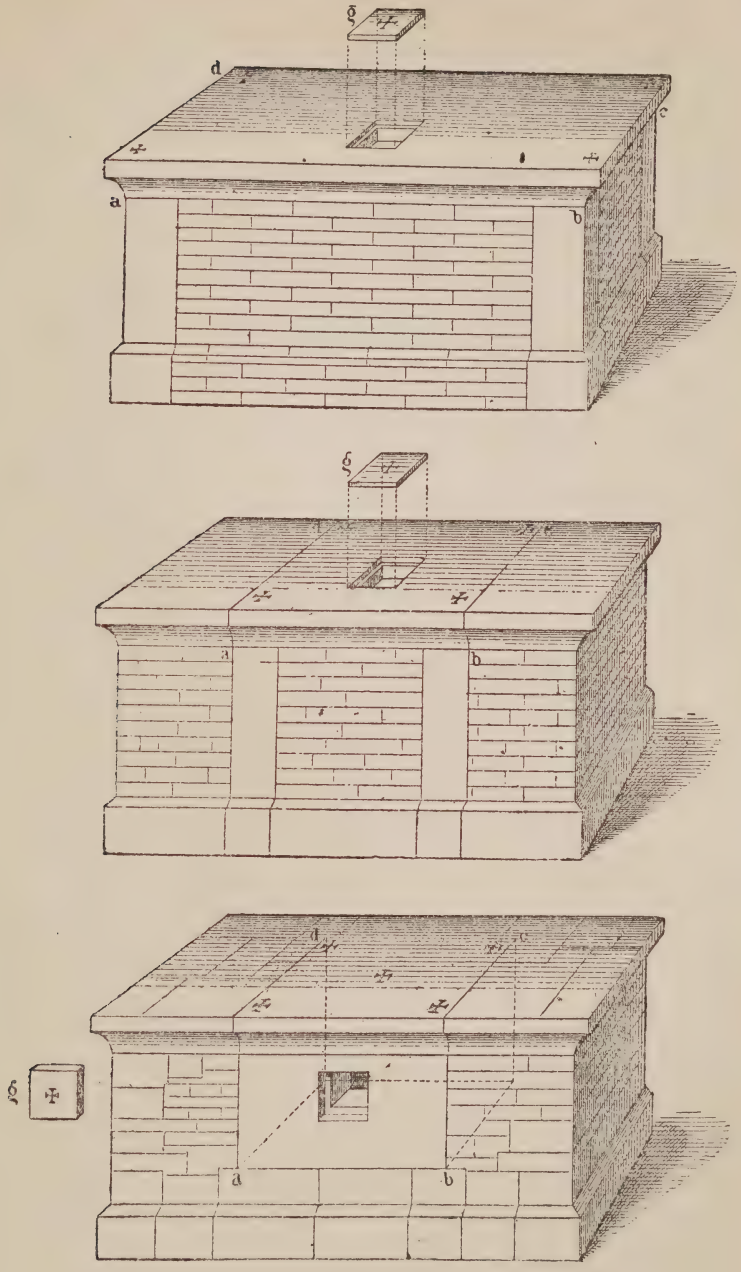
The size of the *sepulchrum* varies to suit the size of the reliquary. It may be constructed in various positions, but should always be hewn in the natural stone of which the altar proper is built. The accompanying plate will readily indicate the different locations of the *sepulchrum* which should be bevelled or rounded at the corners if possible and provided with a cover of stone fitting exactly upon the opening.[3] If the base or support of the altar is one solid stone the *sepulchrum* may be made in its centre on the top and then the table (mensa) serves for the cover. In this case the rite of consecration differs somewhat from the usual method inasmuch as the table (mensa) has to be kept separate from the support (stipes) until the relics have been placed.[4] If the *sepulchrum* is placed at the back of the altar, its location is indicated in front by a cross graven in the natural stone.

[1] These measures are taken from the Engl. transl. of the Instruct. Fabr. by G. Wigley, Archit Lond. 1857.

[2] Sometimes, though rarely, the relics are not those of martyrs, but of patron saints. The names of the relics should be noted on the outside of the stone.

[3] Taken from Jacob's "Die Kunst im Dienste der Kirche." III Ed. 1880.

[4] The *Roman Pontifical* assigns special rubrics for the purpose: De consecratione altaris cujus sepulchrum reliquiarum est in medio summitatis stipitis.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POSITION OF THE ALTAR.

The proper location of the High altar is towards the east or where this is impracticable towards the south. From the words of the Pontifical we infer that the high altar should stand free on all sides and not close against the wall. "Pontifex circuit septies tabulam altaris."

It is to stand somewhat elevated above the sanctuary level. The number of steps leading up to it is, from symbolical reasons, uneven; usually three or five, including the upper platform on which the celebrant stands. These steps should encompass the altar on three sides. They may be of stone or wood, but St. Charles would have the two or four lower steps of stone, whilst he prescribes the platform (predella) to be made of wood. The latter is to extend along the front of the altar with a breadth of 2 ft. 9 in. and at the sides of the altar a little less than a foot. The height of each step is to be about $5\frac{1}{2}$ in.

It is not our purpose to speak here of the accessories of the altar. However one word about the tabernacle.

Our main altars are usually constructed with a tabernacle for the keeping of the M. Bl. Sacrament. This is proper except in Cathedral and Collegiate Churches where there is usually a chapel or a separate altar of the Bl. Sacrament, in order that devotion towards this most holy Mystery may not be interrupted by the Pontifical or choir functions. The tabernacle may be constructed of wood, "regulariter debet esse ligneum," or of stone or metal, according to the character and style of the altar. But it should not be so far back as to require ordinarily a stool on which to stand in order to open its door, nor so high as to oblige the celebrant or deacon who exposes the Bl. Sacrament for adoration to step upon the table of the altar.[1] On the other hand it

[1] Neque tamen sic in alto vel a fronte seu coronide mensæ nimis procul posita, ut ad depromendam et exponendam Eucharistiam super altare ascendere necesse sit, neve potiorem partem mensæ ita occupet, ut vix in ista, quæ ad sacrum faciendum necessaria sunt, locari possint.

should not protrude in front so as to occupy a considerable part of the table which is needed for the proper celebration of the Mass. The interior of the Tabernacle should be wood so as to secure perfect dryness.

PAPAL ELECTIONS.

THE election of the Roman Pontiff is an event of great importance to the world at large. It is, however, of special interest to Catholics, since in the Vicar of Jesus Christ many representative dignities are united. He is not only the successor of St. Peter and Bishop of Rome, but the Metropolitan of the Roman Province, the Primate of Italy, a Patriarch of the West, the Father and Supreme Infallible Judge of all that pertains to faith and morals over the whole Catholic world, and as a necessary condition of the free exercise of this supreme jurisdiction he is, by right of endowment and in the eyes of every loyal Catholic, an independent temporal ruler.[1] That the Church should have enacted stringent laws to enable her to secure the most suitable person for this exalted dignity, with whose titles and prerogatives such far reaching responsibilities are necessarily associated, cannot surprise us. Nor have her precautions in this respect been without their desired fruits. For prescinding from the divine intervention which Christ had promised her, "Behold I am with you all days, even to the consummation of the world."[2] no organization, civil or ecclesiastical, can on the whole point to a similar array of talent, zeal, piety and devotion in its rulers as she can during the almost nineteen centuries of her active life.

[1] Since the occupation of Rome by Victor Emanuel II, in 1870, the Sovereign Pontiff has been deprived of the exercise of this right.

[2] S. Matthew, xxviii, 20.

To give an outline of the maner in which the 262 Successors of St. Peter were promoted to the Pontifical chair is to be the object of this paper.

From St. Peter to the Establishment of the Conclave, 1274.

The dignity of the Spiritual Headship of the Church was always conferred by election. Our Divine Saviour selected St. Peter, the Prince of the Apostles, as His Vicar and Visible Head of the Church, and he was recognized as such by the other Apostles after Christ's Ascension. Down to the time of St. Sylvester I., 314–335, his successors were chosen by and from among the twenty-four priests and deacons of the Eternal City, who were selected as counsellors and coadjutors by the reigning Pontiffs, and were usually styled the Senate of the Roman Church. Beginning with St. Marcus, 336, and continuing to the eleventh century the Popes, with very few exceptions, were chosen exclusively by the clergy [1] in presence of and with the assent and approbation of the laity.[2]

Anxious to secure the best form of election possible, the Roman Pontiffs were ever on the alert to detect abuses, and from time to time enacted stringent regulations to eliminate anything that might be incompatible with the sacredness of this important action. Thus St. Boniface I., 418-422, fearing that after his death the anti-Pope Eulalius, who had been chosen by a few priests and deacons under the patronage of Symmachus, Prefect of Rome, would force himself into the

[1] The clergy consisted of *Priests* who were the Surburban Bishops and the twenty-eight Parish Priests of Rome, afterwards called *Cardinals;—Heads of the Clergy*, namely, the Archdeacon, the seven Palatine Judges and many other officials;—and the *Rest* of the clergy, viz., Subdeacons, Acolytes, Notaries, etc.

[2] Expressions which seem to indicate that the community had a vote in the elections are found in old historical works, but they merely imply that the laity assisted at the election to propose a candidate, to give testimony of his honorable life and good qualities, or to ratify the election.

pontifical chair, wrote to the Emperor,[1] and obtained from Honorius a rescript,[2] by which it was stipulated, that if in the future two Pontiffs should be elected both should be expelled from the city, and that he only should be considered as duly elected, who shall freely and without solicitation have received the votes of the qualified clergy, ratified by the consent of the whole community. Hence the origin of the rule in Canon Law "*Si duo forte contra fas temeritate certantes fuerint ordinati, nullum ex his futurum penitus sacerdotem; sed illum solum in Sede Apostolica permansurum, quem ex numero clericorum nova ordinatione divinum judicium et universitatis consensus elegerit.*"[3] The dispute which arose between St. Boniface and Eulalius, says Pagi,[4] was the beginning of those repeated interferences on the part of Kings and Emperors in the pontifical elections.

Less than a half century later, the Bishops of Spain had occasion to refer to St. Hilarius, 461–468, for a decision in the case of Nundinarius, Bishop of Barcelona, who with the consent of the suffragan Bishops of the province of Tarragona had selected a certain Irenæus to succeed him. In November, 465, Pope Hilarius held a Council of forty-eight Bishops at Rome, in the V Canon of which[5] Bishops are expressly prohibited to select their successors.[6] Notwithstanding this decree Boniface II. appointed, in 529, with the consent of the clergy his own successor in the person of the deacon Vigilius. This hasty but imprudent step was taken by the Pontiff to withdraw the election from secular inter-

[1] Const. *Ecclesiæ meæ*, Epistolæ RR. PP. studio Petri Coustant, Parisiis, Delatour et Coustelier, 1721, Tom. I, col. 1025.

[2] Ibidem, col. 1027.

[3] *Gratianus*, C. 8 Dist. lxxix. Migne, Patrologia, Latina, Paris 1861, vol. 187, col. 382.

[4] Critica in Annales Eccles. Baronii, Antwerp, 1705 Tom. II p. 162.

[5] Can. *Plerique Sacerdotes*, Caus. viii q. 1. *Gratianus*, Migne, Patrologia Lat. Paris. 1861, vol. 187, col. 774.

[6] Ferraris, Fagnani, Barbosa and many others maintain, that the Roman Pontiff, cannot choose his sucessor, not only *de jure ecclesiastico*, but even *de jure divino et naturali*. Ferraris, Bibliotheca, Romæ, 1768, ad v. *Papa*.

ference on the part of the Ostrogoth kings. Reflecting, however, that such an action was in direct opposition to the canons which forbade the Pope during his lifetime to bequeath the papal dignity as an inheritance, in another Council, held the following year, he made a solemn retraction and threw the decree of appointment with his own hands into the flames in presence of the assembled clergy and laity. This law, however, did not prevent the Popes at the approach of death to recommend to the electors certain individuals whom they considered as worthy successors. Thus Gregory VII., 1073-1085, recommended Desiderius, Cardinal-Abbot of Montecassino, who being elected in 1087 took the name of Victor III. He in turn recommended Otho, Bishop of Ostia, who was elected in 1088 under the name of Urban II., and Gelasius II., in 1119, declared in favor of Conon, Bishop of Palestrina, who was elected and assumed the name of Callixtus II. Many other examples might be given.

Moreover, so intent were the Popes to exclude from the elections anything that might smack of nepotism and to prevent the elective franchise from becoming an hereditary power, that, on every occasion in which they were advised to select a successor, they peremptorily rejected the counsel. Thus Paul III., 1534–1549, refused to listen to the advice of Cardinal Pisani, who warmly recommended him to select his successor. And Pius IV., in a Consistory, held in October 1561, having referred to his advanced years which rendered him incapable of attending to the multitudinous affairs in the manner his position justly demanded, remarked to the Cardinals, that although he knew that the question "Whether the Roman Pontiff could choose a coadjutor with the right of succession" was much agitated and even sustained by some during the pontificate of Paul IV., yet he regarded it as false and declared it so.[1]

[1] Quod Romanus Pontifex non possit sibi eligere successorem nec assumere coadjutorem cum futura successione etiam de consensu cardinalium, sed electio spectet ad cardinales libere cum decreto irritanti. *Raynaldi, Annales Eccles.*, Romæ, 1687, Tom. xxi, p. ii. ad annum 1561.

Again, to repress the ambition of some who might aspire to this dignity, Pope St. Symmachus, in 499, ordained that during the life of the reigning Pontiff no overtures could be made about a successor, and strictly prohibited all canvassing or solicitation for the pontifical chair under pain of excommunication and the privation of all dignities and benefices.[1]

Despite the diligence exercised by the Popes to secure freedom of action in the elections they failed in their endeavors. The papacy, increasing day by day in dignity and power, became an object much to be desired by temporal rulers, who found in it a powerful aid for promoting their personal interests. In consequence, in the fifth century, we find that the Ostrogoth kings were not slow in taking a prominent part in the selection of its candidates. Odoacer, king of the Heruli, having probably been asked by Pope St. Simplicius to be prepared to quell any disturbance that might occur in the election of his successors, exceeded the limits of this request, and published a law forbidding the election to take place until he or his representative had been consulted. Theodoric, 526, going a step further attempted to usurp supreme control of the election, and tried to place St. Felix IV.[2] on the pontifical throne without the consent of the clergy. But such was the harmony of action on the part of the Roman clergy and people, that the king's efforts proved utterly fruitless. After a long struggle the affair was settled in such a manner, that the clergy obtained the sole right to elect, but the election had to be confirmed by the king, who also received from the newly-elected 3000 gold ases to be distributed among the poor. This tax was levied upon the Pontiffs down to the General Council held at Constantinople in 681, when it was removed by Constantine IV. Pogonatus at the instance of the legates of Pope St. Agatho.

[1] *Pagi, Breviarium*, Lucæ, 1729, p. 129.

[2] He is called Felix III by those who considered Felix II an anti-Pope. The latter exercised papal jurisdiction during the exile of St. Liberius, and retired on the return of St. Liberius to the Eternal City.

Notwithstanding all promises, not only the Gothic kings, but the Emperors of the East and West also continued to interfere in the elections, and in consequence the clergy sought to elect such persons as they knew would be acceptable. Such was the case with Vigilius, 540, St. Gregory I., 590, and many others, who had been Nuncios at the Court of Constantinople during preceding pontificates.

Constantine IV. was the first to grant entire freedom in the pontifical elections by removing the abuse of awaiting the confirmation of the Emperor. It was during the pontificate of St. Benedict II., 684, with whom he was personally acquainted and whose noble qualities he admired, that this Emperor published a decree, by which the pontiff was allowed to be consecrated immediately after his election.[1] This favor, however, was to be short-lived; for Justinian II., his successor, renewed the abuse by charging the exarch of Ravenna to confirm the election of Pope Conon, 686. The Roman Pontiffs never ceased to protest against this usurpation, and to show that it was rather a privilege than a right, on several occasions they were consecrated without awaiting the imperial confirmation.[2] It is true several decrees of the Popes[3] are extant by which they ordained that the newly-elected Pontiff should be consecrated in the presence of the Emperor or the imperial ambassador, but this was either a personal

[1] Hic suscepit divales jussiones clementissimi Constantini magni principis. . . . ut persona, qui electus fuerit ad sedem apostolicam, e vestigio absque tarditate pontifex ordinetur. *Anastasius Biblioth., Historia de Vitis RR. PP.* Migne, Patr. Lat. Paris, 1880, vol. cxxviii, col. 867.

[2] Pelagius II., 578; St. Martin I., 649; Valentine, 827; St. Leo IV., 847, were consecrated without awaiting the Emperor's consent.

[3] Cap. *Quia Sancta*, 28 Dist. lxiii. Gratianus, same Ed. col. 338, attributed by some to Stephen IV., 816, by others to Stephen VI., 885, and by many to John IX., 898, who at least confirmed this decree, if it already existed, in identical words in a Council held in Rome in 904. See *Sacrosancta Concilia*, Labbei, and Cossartii, Luletiæ Paris, 1671, vol. ix, col. 505. And Eugene II. issued a decree enjoining upon the clergy to swear fidelity to the Emperors, and at the same time promised that the Roman Pontiff should not be consecrated until said oath shall be taken by him in presence of the Emperor or his envoy. See Pagi, *Critica*, vol. iii, p. 524.

privilege, as was the case with Louis and Lothair, or a necessity arising out of the circumstances which surrounded the election of the Pontiffs in those days, and was granted to repress tumults, dissensions and disturbances to which the pontifical elections gave rise.

The German Emperors afterwards were not satisfied to assist at the consecration, but usurped the power not only of electing a new Pontiff but even of deposing the reigning Popes. Thus Otho I. deposed John XII., and Leo VIII. was elected in a synod convoked by him, and he compelled the Romans to promise under oath not to elect a Pope without his consent or choice or that of his son. [1] With few exceptions the successors of Otho continued to interfere in the elections of the Popes.

In the XI century the number of the clergy increased to such an extent, that the elections became an occasion of disorder and turbulence. The Church seemed for a time in danger, as the Holy See had become a prey of unworthy simoniacs. To prevent the occurrence of these abuses Nicholas II. held a Council in the Lateran Palace in 1059, in which he decreed that the Cardinal-Bishops should first treat of the election; after these the Cardinal-Priests and Deacons might be called in, and finally it should be submitted to the consent of the other clergy and of the people. The choice was to be made from among the college of Cardinals, if a worthy subject could be found, and if not he might be taken from another church. Should it be impossible to have an election in Rome, it might be made at any place, even by a few Cardinals, and if the person elected could not be consecrated he should assume supreme control and authority as soon as elected. [2] In this same decree he

[1] Cives vere sanctum Imperatorem in urbem suscipiunt, fidelitatemque promittunt, hæc addentes et firmiter jurantes, numquam se Papam electuros aut ordinaturos præter consensum atque electionem Domini Imperatoris Augusti, filiique ipsius Regis Ottonis. *Baronius, Annales Eccles.* Romæ, Vaticana Typ. 1602, vol. x. p. 770.

[2] Const. *In Nomine Domini Nostri,* Sacrosancta Concilia, Labbei et Cossartii, Lutetiæ Paris., 1671. vol. ix, col. 1013.

grants the right of confirmation to the German Emperor Henry IV. and his successors. St. Gregory VII. elected Sept. 30, 1061, was the last Pontiff to await the confirmation of the German Emperors. Henry IV. purely and simply confirmed the choice, and sent Gregory, Bishop of Vercelli, to assist, in his name, at the instalment of the new Pope.

According to Panvinius,[1] Celestine II., 1143, was the first Pontiff who was elected solely by the Cardinals, the community having been deprived of their right of giving their consent by Innocent II., his predecessor. It was not, however, until the III Lateran Council, held in 1179, that the Roman people were deprived altogether of their right. In this Council Alexander III. decreed that, to prevent schism in case the suffrages of the Cardinals were not unanimous, he should be considered duly elected, who had received two-thirds of the votes of the Cardinal-electors, thereby implicitly excluding the consent of the clergy and laity.

FROM 1274 TO THE PRESENT TIME.

From the Third Council in the Lateran, held in 1179, to the present day the Cardinals, in whom the election of the Roman Pontiff has been vested by Alexander III, were accustomed to meet in conclave in the Eternal City. Before 1274, according to Panvinius, [2] the election took place in the Vatican or Lateran palace, and since that date up to 1823, with few exceptions, in the Vatican. [3] After 1823 the Popes were elected in the Quirinal Palace with the exception of Leo XIII. who was chosen in a conclave held at the Vatican. The conclave, however, is not necessarily held in Rome. Should the death of the Supreme Pontiff occur elsewhere, or disturbances of any kind interfere with the freedom of election, then it is held in the city where the

[1] *Annot. ad Platinam De Vitis Pontificum Romanorum*, Lovanii, 1572. p. 151.

[2] Ibidem. p. 179.

[3] In 1431 Eugene IV. and in 1447 Nicholas V. were elected by the Cardinals in conclave in the Convent of the Dominicans *della Minerva.*

Roman Curia resides at the death of the Pontiff or any other suitable place. [1]

Although some authors claim an earlier date for the Conclave, yet it is conceded by all that to St. Gregory X. must be given the credit of having firmly established this sacred institution by the publication of the Constitution *Ubi periculum* of 1272. [2] The occasion of this Constitution was the long vacancy between the death of Clement IV. and his own election. After the death of the former the fifteen Cardinals *in curia* proceeded to elect a successor. Unable to concentrate their votes upon any individual, it is asserted that by the advice of St. Bonaventure they were imprisoned in the episcopal palace by the citizens of Viterbo, and finally elected by *Compromise*, Theobald Visconti of Piacenza, at that time Legate of the Holy See in Syria, who took the name of Gregory X. [3] This *interregnum* lasted two years and nine months, the longest in the history of the Church. To prevent a recurrence of so long a vacancy in the Roman Pontificate, which would eventually prove disastrous to the interests of the Church, this Pontiff in the XIV General Council

[1] Since 1179 the following Pontiffs were elected outside of Rome: Lucius III, 1181, at Velletri; Urban III, 1185, at Verona; Gregory VIII, 1187, at Ferrara; Clement III, 1187, at Pisa; Honorius III, 1216, at Perugia; Innocent IV, 1243, at Anagni; Alexander IV, 1254, at Naples; Urban IV, 1261, at Viterbo; St. Gregory X, 1271, at Viterbo; Innocent V, 1276, at Arezzo; Nicholas III, 1277, at Viterbo; Martin IV, 1281, at Soriano; Honorius IV, 1285, at Perugia; St. Celestine V, 1294, at Perugia; Boniface VIII, 1294, at Naples; Clement V, 1305, at Perugia; John XXII, 1316, Benedict XII, 1334, Clement VI 1342, Innocent VI, 1352, Urban V, 1362, and Gregory XI, 1370, at Avignon; Alexander V, 1409, at Pisa; John XXIII, 1410, at Bologna; Pius VII, 1800, at Venice.

[2] Honorius III, in 1216, Gregory IX, in 1227, Celestine IV, in 1241 and Innocent IV, in 1243 were elected in conclave. *Macrus, Hierolexicon, Bononiæ*, 1755, ad voc. *Conclave*.

[3] The roof of the palace in which they were detained was removed by Raynerius Gatti, governor of the city, so that the inclemency of the weather to which they were exposed might induce them to accelerate the election. *Novaës, Introduzione alle vite dei Sommi Pontefici.* Roma, 1822 v. I. p. 42.

held at Lyons, 1274, published the aforesaid Constitution.[1]

According to this Constitution the Cardinals who are in Rome are obliged to wait ten days before they proceed with the election.[2] At the death of the late Pontiff all the absent Cardinals are notified of the event by the Secretary of the Sacred College, after which they repair to the Eternal City to take part in the election.[3] Twenty-four hours after death the corpse is embalmed,[4] and on the following day is borne to St. Peter's, where it is exposed for three days in the Chapel of the Blessed Sacrament. Towards evening of the third day the remains are laid at rest in St. Peter's, where they remain one year before being finally interred.

During the nine days intervening between the death of the Pontiff and the opening of the Conclave the solemn obsequies take place. A solemn mass of Requiem is celebrated each day in St. Peter's by the Cardinal Dean, the other five suburban Bishops and three Cardinals of the order of priests.

In the meantime the Sacred College meets daily in the Sacristy of St. Peter's to make preparations and arrangements for the conclave and election. In the first meeting, besides

[1] To this Constitution were added many wise and provident regulations by Clement V, *Ne Romani :* Clement VI, *Licet in Constitutione;* Julius II, *Cum tam Divino;* Paul IV, *Cum secundum Apostolorum;* Pius IV, *In Eligendis;* Gregory XV, *Aeterni Patris;* Urban VIII, *Ad Romani Pontificis,* and Alexander VII, *Inter Caeteras.*

[2] Boniface III ordained in 607 that the election should not be begun until the third day after the death of the Pontiff. This seems to have been the custom even before his time. However, before and after the date of this ordinance we have instances in which Popes were elected on the day of the death of the preceding Pontiffs and on the two following days. Leo IV, succeeded Sergius II, on the day of the demise of the latter. *Baronius, ad annum* 847. St. Miltiades (Melchiades) was elected on the day after the death of St. Eusebius A. D. 311—*Platina, De Vitus PP. RR.* Lovanii, Bogardus, 1622. Valentine on the day following the death of Eusebius II,—*Baronius, ad annum* 827. Lando on the second day after the death of Anastasius III. *Ciaconius, Vitæ et Res Gestae. PP. RR.* Romae, de Rubeis, 1677, col. 694.

[3] We shall describe the election as it takes place in Rome which is usually the place of election.

[4] The *præcordia* of the Roman Pontiffs from Sixtus V, to Pius VIII, were transferred to the Church of SS. Vincent and Anastasius near the Trevi Fountain to be preserved in a subterranean chapel.

the reading of the Constitutions which have reference to the election,[1] and the breaking of the Fisherman's ring and of the mould for the seals attached to the Pontifical Bulls, two orators are selected, one to preach the funeral oration on the ninth day and the second to deliver a sermon *De Eligendo Summo Pontifice* on the tenth day, and three Cardinals are chosen to superintend the construction of the conclave. These present their design for approbation in the second meeting.

Besides, three cardinals, one of each order, are chosen who together with the Cardinal Chamberlain call the Sacred College to meet and propose for their consideration occurring needs. The office of these Cardinals expires on the third day of the Conclave, during which every succeeding third day three others are selected for the same office. The Cardinal Chamberlain is retained in his official capacity throughout the *interregnum*. In the succeeding meetings the various ministers[2] and servants[3] are selected. In the sixth meeting the cells to be occupied by each Cardinal are drawn by lot by the last Cardinal Deacon.

Each Cardinal by a grant of Clement VI. is allowed to have two attendants (*Conclavistæ*), one of whom is an ecclesiastic. If a third be necessary for any Cardinal he must present a petition for the same in the seventh meeting. In the eighth meeting two Cardinals are chosen to whom a detailed report of all those that have been selected for any of the offices must be presented for approbation, and in the ninth meeting three others are selected to look after the details of the Conclave.

At the tenth meeting the cardinals, who have not as yet received Deaconship, present the Briefs, which they must have received from the late Pontiff, entitling them to vote in the

[1] Gregory X, *Ubi Periculum*; Julius II, *Cum tam Divino*; Pius IV, *In Eligendis* and Gregory XV, *Aeterni Patris Filius*, with their confirmation by Urban VIII, *Ad Romani* and Clement XII, *Apostolatus Officium*.

[2] Secretary, sacristan, masters of ceremonies, confessor, physicians, &c., &c.

[3] Generally about 35 in number.

election. Without such Brief they are forbidden to cast a vote according to the Const. *In Eligendis* of Pius IV.[1]

On the tenth day after the death of Pontiff, the Cardinals assemble in St. Peter's, where the Mass of the Holy Ghost is sung by the Cardinal Dean to implore Divine light and direction in the election. This is followed by the sermon *De Eligendo Summo Pontifice* in which the Cardinals are reminded that no personal motive but only the glory of God should direct them in their choice. After the sermon one of the Master of Ceremonies takes the Papal Cross and kneels on the lowest step of the altar, whilst the Papal Choir sings the first stanza of the *Veni Creator Spiritus*. Then they proceed in solemn procession to the Pauline Chapel in the following order. First come the attendants of the Cardinals, then the cross-bearer with the figure of the cross turned towards the Cardinals, the papal choir who continue the chant of the above-mentioned hymn, the cardinals two by two, of the order of bishops, priests and deacons respectively. Having arrived in the chapel the Cardinal Dean recites the *Deus qui corda fidelium* and delivers a short exhortation, after which the Pontifical Constitutions are read again, and the Cardinals take an oath to observe the same in every particular. During this day the Cardinals are occupied in receiving their friends, the Roman Nobility, the Diplomatic Body and other persons of distinction, and since they are not obliged to remain in their cells may return to their homes and attend to any necessary business affairs. Towards evening they all repair to the Sistine Chapel where the newly appointed officials of the conclave take an oath to perform their duties according to the regulations prescribed by the Canons. Before the occupation of Rome the officers of the city government also took an oath at this meeting.

After sunset three signals are given with a bell to notify all strangers to withdraw, and that portion of the palace in which the election will take place is closed in such a manner,

[1] *Bullarium Rom.* Tom. IV, p. II, p. 148, Romae, Mainardi, 1745.

that there is no possibility of ingress or egress except through a wicket or stile reserved for this purpose.[1] Then an official visit is made to every cell and apartment by the Chamberlain, the Cardinals, heads of the three orders, and the Masters of Ceremonies to ascertain that no intruder is in the building, and an official minute is drawn up to that effect. Afterwards the only entrance remaining is closed on the inside by the above named officials and on the outside by the Prince Marshal and the Majordomo.

When an absent Cardinal arrives the Sacred College is notified and a specified time is appointed for his admittance. At the hour appointed he makes a visit to the tombs of the Apostles and then proceeds to the ante-chamber of the Conclave. Here he remains until the Cardinals have finished the scrutiny in which they are engaged, and is then admitted, the door being unlocked on the inside by the Cardinal Chamberlain and on the outside by the Marshal of the Palace.

On the following morning the Mass of the Holy Ghost is celebrated by the Cardinal Dean in the Pauline Chapel and all the Cardinals receive holy communion. On succeeding days the Sacristan of the Conclave celebrates mass and recites before the morning and afternoon scrutiny the *Veni Creator Spiritus* and the oration *Deus qui corda*, &c. In this chapel the election takes place. Each Cardinal occupies a throne over which a canopy is raised. Before each Cardinal is placed a table with writing materials. The thrones and canopies of the cardinals created by the late Pontiff are covered with violet cloth, but in case there be any Cardinals who have taken part in a former conclave the color is green.[2]

[1] Formerly there were two wickets at the *Scala Regia*, at the grand clock of the Vatican, near the departments of the Secretary of State, and at the *Belvedere* respectively, over which a strict guard was kept, at which the meals of the Cardinals were received. This precaution was unnecessary at the last Conclave, as the meals were prepared within the building.

[2] During the interregnum the Cardinals use purple cassocks, the trimmings being violet for those cardinals who were created during the late Pontiff's reign, but red for all the others.

Various authors have enumerated many modes of election. *Panvinius* says there have been eighteen in use, *Mabillon* enumerates six, and the Jesuit *Plettemberg* seventeen. At present there are only three modes in use which were prescribed by Innocent III., and firmly established by Gregory XV., namely *Quasi per inspirationem, per compromissum* and *per scrutinium et accessum.*

When the Cardinals unanimously proclaim aloud one of their number Supreme Pontiff, the election is said to be *quasi per inspirationem.* That such an election be valid Gregory XV. prescribed: 1. that it must be done in Conclave, and that closed; 2. by all and each Cardinal present in the Conclave; and 3. that no negotiations concerning any person shall have preceded, and that each Cardinal must utter in an intelligible voice orexpress in writing the word *Eligo.*[1] Thus if one of the Cardinals should say: Your Eminences, considering the singular prudence, ability and virtues of N. N., I judge that he ought to be elected Supreme Pontiff, and I now elect him Pope, and the other Cardinals, without exception should pronounce, or write if they be unable to utter it, the word *Eligo,* such a person would be duly elected Pope. This mode of election, practically unknown in our days, is called also *Acclamation* or *Adoration.* It is called by the latter term when all approach the person whom they desire to elect, genuflect before him and salute him as Supreme Pontiff.[2]

The second mode of election is *per compromissum.* This manner of electing is of very rare occurrence. It is used when the Cardinals cannot agree so far as to give two-thirds of their votes to one person. They then select one or more Cardinals, to whom they leave the election, and the person

[1] Nisi communiter ab omnibus ac singulis Cardinalibus, qui itidem in conclavi (et eo clauso) præsentes erunt nemine pariter dissentiente, quasi per inspirationem, nullo præcedente de persona speciali tractatu per verbum *Eligo* intelligibili voce prolatum, aut scripto, si voce fieri non potuerit, expressum. Const. *Aeterni Patris.*

[2] The following Pontiffs were elected in this manner: St. Fabian, 238; St. Gregory VII, 1083; Clement VII, 1523; Paul III, 1534; Julius III. 1550; Marcellus II, 1555; Paul IV, 1555; Pius IV, 1559, and Pius V, 1566

nominated by them is validly elected. To make use of this mode of election all the Cardinals present in conclave must give their consent. The Cardinals have a right to prescribe such conditions as they deem advisable. Thus, for example, they may decide that the person upon whom two out of three votes unite should be elected, they can prescribe the time in which the election must be made, they may determine that none other than one of their number be elected, or that the dignity may be conferred upon any other person, &c. When they have received their commission they retire to a separate apartment. They agree among themselves that no *verbal* consent be valid, but only a *written* one shall be received, and the person for whom their votes are given is canonically elected.[1]

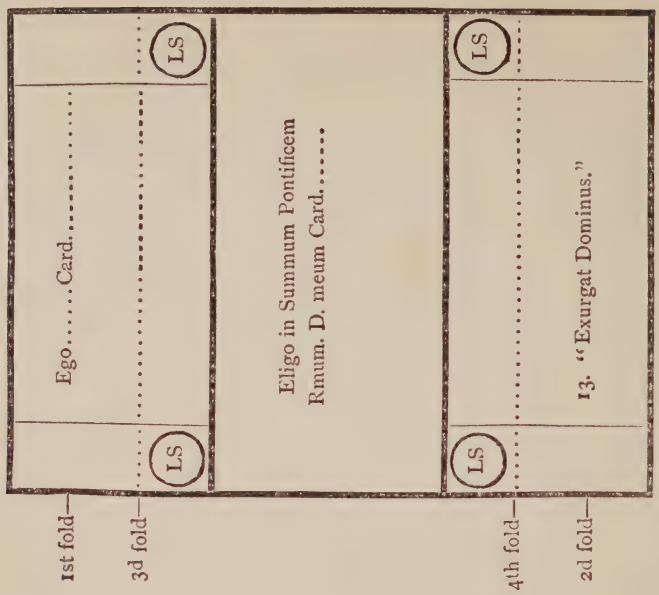
The third mode of electing a Pope, *per scrutinium* or *per scrutinium et accessum* is the manner of election in use at present. This is done twice a day, in the morning after Mass and later in the day, and all the Cardinals are obliged to vote under penalty of excommunication, unless they be legitimately excused.[2]

In describing this mode of electing a Pope it will be well to divide it into three parts, and consider what takes place *before*, *during* and *after* the Scrutiny. *Before* casting the ballots five distinct actions are performed, viz.: the *schedulæ* or billets are prepared, the Scrutineers who examine the ballots and announce the results, and the Cardinals whose duty it is to go to the cells of the sick or infirm Cardinals to receive their votes are chosen by lot, the billets are filled out, then folded and lastly sealed.

The billets are small sheets of paper about 6x4 inches, prepared by the Master of Ceremonies. They are usually printed, but if written it must all be done by the same person. They contain the following form on the face.

[1] St. Gregory X, 1271, and Clement V, 1305, were elected in this manner.

[2] Cardinals who may be under censure or excommunicated are also entitled to vote. See Gregory X, *Ubi Periculum*; Clement V, *Ne Romani*; Pius IV, *In Eligendis*; Gregory XV, *Aeterni Patris* and Urban VIII, *Ad Romani*.



At each corner of this form a small ring is found, at which the billet is afterwards sealed. On the reverse, about an inch both from the top and from the bottom small dēsigns or ornaments are placed to conceal the name of the voter and motto or short text of Sacred Scripture and a number which he writes at the bottom of the schedula. The word *Nomen* is inserted in the upper design and the word *Signa* in the lower one.

The selection of the Scrutineers and of those that are to collect the votes of the sick or infirm Cardinals is made by lot. Cards or small wooden spheres, as many as there are Cardinals in the Conclave are placed in a bag or vase. Each card or sphere has the name of a Cardinal inscribed upon it. The last Cardinal Deacon extracts three of these and the Cardinals whose names they bear become the Scrutineers. The same Cardinal Deacon extracts three others, who are deputed to collect the ballots of the infirm Cardinals.[1] This drawing by lot must be performed before each scru-

[1] They are called *Infirmarians.*

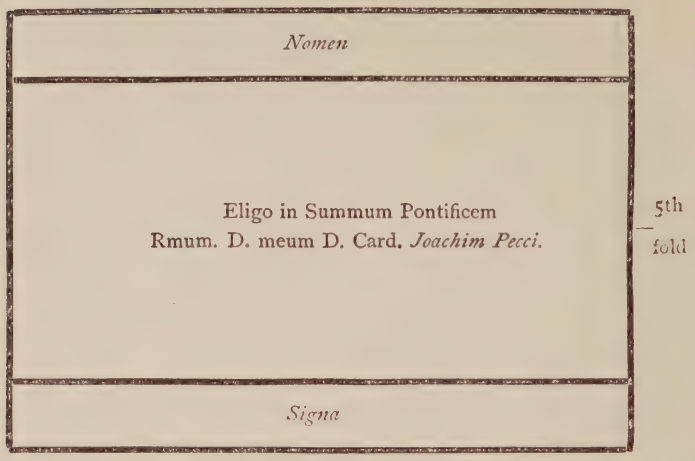
tiny. In filling out the billet each Cardinal proceeds according to seniority to one of the small tables which are placed in such a position that the Cardinal may be seen, but what he writes cannot be distinguished. After the word *Ego* he writes his Christian name and after the word *Card.* his surname. He then adds the name of the person for whom he intends to cast his vote after the words *Rmum D. Meum D. Card.*[1] Each Cardinal can vote for one person only. Should more than one name appear on the schedula it would be of no value. At the bottom of the schedula a short motto or text from Sacred Scripture is inscribed. In filling out the billet each one is obliged for the sake of secrecy to disguise his hand-writing as far as possible.

Having written the billet in full each Cardinal folds it in such a manner that the upper and lower ends reach the cross bars on the face above and below the circles respectively. A little wax is then dropped in the circles and a seal[2] impressed upon it. It is then fastened in such a manner that only the name of the person for whom the vote is to be cast is visible. At last it is folded so that no writing can be seen.

[1] Not only a Cardinal, but anyone who does not labor under an ecclesiastical impediment may be chosen Pope. Stephen IV ordained in 769 that only a Cardinal of the orders of Priests or Deacons could be elected to the Roman Pontificate. But this decree has gone into disuse. Gregory V, Sylvester II, Clement II, Damasus II, Leo IX, Victor II, Nicholas II, Alexander II, Calixtus II, Eugene III, Urban IV, Gregory X, Celestine V, Clement V, Urban V, and Urban VI did not belong to the College of Cardinals. Card. Lambertini, afterwards Benedict XIV, is of opinion that, although any person may be elevated to this sublime dignity, yet it is more suitable that he should be selected from the College of Cardinals. *Cum tamen in cætu S. R. E. Cardinalium non desint qui summi pontificatus dignitatem et officium recte administrare possint, congruum idcirco omnino est, ut ex eis Summus Pontifex desumatur.* (De Servorum Dei beatificatione. Tom. III ch. 33 No. 11.) A Cardinal has been selected in every election since the election of Boniface IX in 1389, although the Dominican Nicholas Scombergh received almost enough votes to be elected over Adrian VI and Clement VII, and Father Barberini, Ex-General of the Capuchins, had a share in the votes when Benedict XIV was elected.

[2] The seal must not be the ordinary one used by the Cardinal, but entirely different. It is generally very plain and simple, consisting of three letters or numbers or figures and numbers conjointly.

FOLDED SCHEDULA.



The form of the schedula for electing *per Accessum* is similar to this except that in place of *Eligo* &c. the form reads *Accedo Rmo. Dno Meo D. Card....*

During the election eight distinct actions are performed. a) Beginning with the Dean each Cardinal takes his billet between his thumb and index-finger, holds it aloft, advances and kneels at the foot of the altar and b) repeats aloud the following oath: *Testor Christum Dominum, qui me judicaturus est, me eligere, quem judicio secundum Deum eligi debere et quod in Accessu præstabo.*[1] c) He then ascends the altar, places the billet on the paten, from this drops it into the large chalice placed there for the purpose, salutes the Cross and returns to his place.

If any of the Cardinals present be unable to proceed to the Altar, the last *Scrutineer* carries a few blank billets to him on a salver. Having taken one he fills it out, folds and seals it and repeats the aforesaid oath. He then hands it to the *Scrutineer*, who bears it aloft to the altar, places it it on the paten and drops it into the chalice.

[1] I call to witness Christ the Lord, who will judge me, that I elect him, whom before God I judge ought to be elected.

In case there should be sick Cardinals who are unable to attend the Scrutiny in the chapel, the three above mentioned *Infirmarians* take a small box with a narrow opening on the top. This box is opened in presence of the Cardinals to let them see that it is empty. It is then locked and the key is placed on the altar. They then proceed to the rooms of sick Cardinals with box and salver containing blank billets. Each infirm Cardinal takes a billet, fills it out, folds and seals it, and having taken the oath, drops it into the box.

In case a Cardinal be unable to write on account of his sickness or for any other reason, he may choose another to perform this service. The latter, however, is obliged to take an oath in presence of the *Infirmarians* that he will observe secrecy under pain of excommunication *latæ sententiæ*.

The box is then carried back to the chapel, opened and the billets placed one by one on the paten and dropped into the chalice. In order not to delay the voting, which must be done according to seniority, the three *Infirmarians* are allowed to cast their votes immediately after the Dean. *d*) The votes are then shuffled in the chalice, *e*) and extracted one by one, counted and placed in another chalice to ascertain whether their number corresponds with the number of Cardinals present. Should there be more or less the scrutiny is of no value, and they must proceed immediately with a new election. If the numbers correspond then, *f*) they are published by the three *Scrutineers*. A long table is placed before the altar, at which they sit with their faces towards the Cardinals. The first *Scrutineer* draws the billets, one by one, out of the chalice, unfolds each sufficiently to read the name of the person for whom the vote was cast. He then hands it to the second *Scrutineer*, who in turn gives it to the third, to be published. Each Cardinal has a large printed sheet with the Cardinals' names, and as each name is published he places a mark after it.

Should the *Scrutineers* find two billets prepared in such a

manner that they appear to have been given by one and the same Cardinal, then, if they bear the same name they count only for one vote. Should they, however, bear different names they are of no value, but the scrutiny is not therefore invalidated. *g*) After the publication of each name the third *Scrutineer* files the billets at the word *Eligo*, and *h*) places them in an empty chalice or lays them aside on the table.

If no person has received the required votes of two-thirds of the Cardinals present [the action *after* the scrutiny takes place, namely, the *Accessus*, which is the transferring of votes given in the scrutiny to another, to a person who had received in the scrutiny a sufficiently large number of votes to be elected Pope with this accession. In this the same ceremony is performed with regard to taking the billets, writing, folding and sealing [1] them. Should a Cardinal be unwilling to vote for any other than the person for whom he cast the vote in the scrutiny, he inserts after the words *Dno. Card.* the word *Nemini.* [2] They are then dropped into the chalice. The ceremony of assisting those who are unable to advance to the altar, and of visiting the sick Cardinals is the same as in the scrutiny. After this the seals and mottoes are opened, numbered, examined and published and each Cardinal registers them behind the name on the printed sheet. Should a Cardinal, by mistake or otherwise, cast his vote in the *Accessus* for the same person as in the scrutiny, the former is of no value. Should any one receive exactly a two-thirds vote, his billet is opened to ascertain whether he voted for himself or for another. If he voted for another person he is considered canonically elected. If, however, he cast his vote for himself his election is invalid. Should two persons receive exactly a two-thirds vote *per scrutinium et accessum*, neither is elected.

[1] The same seal must be used as in the scrutiny.

[2] If the person has not received in the scrutiny at least one vote, it is not allowed to cast a vote for him in the *Accessus*.

Should one of them obtain one or more votes over the other above the required two-thirds vote he is canonically elected.

Whether a new Pope has been elected or not the next thing to be done is to elect three *Revisers*. This election is carried on in the same manner as that of the *Scrutineers* and *Infirmarians*. Their duty consists in examining all the details of the elections and to ascertain that nothing has been done contrary to the canons. Everything having been carried out according to the law, the billets are burned in presence of the Cardinals.[1] Should no one have been elected these proceedings are repeated twice a day until a Pontiff has been duly elected.

If a person has been elected a small bell is rung. Then two Masters of Ceremonies, the Sacristan and the Secretary of the Sacred College enter the Chapel. These together with the Dean and the Heads of the orders of Cardinal Priests and Deacons approach the newly-elected Pontiff, who is asked by the Dean: *Accceptasne electionem de te canonice factam in Summum Pontificem?* If he be willing to accept he answers *Accepto*. Immediately the Cardinals arise and all the canopies, except that of the new Pope, are lowered. The Dean asks him then what name he will assume, and having given an answer an official minute of the election and its acceptance is made by the first Master of Ceremonies in his capacity as *Prothonotary*, and signed by himself, the Sacristan, the Secretary of the Sacred College and the second Master of Ceremonies.

The new Pontiff is then conducted behind the altar by the two Senior Cardinal Deacons, where he is clothed in a white cassock, white silk girdle with gold tassels, rochet,

[1] Every morning and afternoon a large crowd assembles near the place in which the conclave is held to ascertain whether an election has taken place. They disperse as soon as they see the smoke of the burned billets ascend from the pipe of the stove used for that purpose. This is a sign that a new Pontiff has not been elected.

red mozzetta, white skull-cap, red stole, white silk stockings, scarlet shoes ornamented with a gold cross.

Having returned to the chapel he is seated on the pontifical chair which had been placed upon the *predella* of the altar, and receives the homage of the Cardinals, who kiss his foot and then his hand. He in turn gives each the kiss of Peace. After the Dean has paid his homage, he places the Fisherman's ring (Anello Pescatorio) on the Pontiff's finger. This ring is consigned to the first Master of Ceremonies by the Pontiff to have his Pontifical name engraven upon it.

As soon as the two Senior Cardinal Deacons have paid their homage to the new Pontiff they proceed, preceded by a Master of Ceremonies, bearing the papal cross, to the Loggia, or grand gallery of the Basilica, and announce to the assembled multitude the joyful tidings of the election. "Aununtio vobis gaudium magnum; Papam habemus Eminentissimum et Reverendissimum Dominum Joachim Sanctæ Romanæ Ecclesiæ Presbyterum tituli Sancti Chrysogoni Cardinalem Pecci, Episcopum Perusimum, qui sibi nomen imposuit Leonis XIII."[1] Not long afterwards the New Pontiff proceeds with the pontifical attendants to the Loggia, and gives his first Apostolic Benediction *Urbi et Orbi*, to the city and the world. S. L. E.

[1] The announcement of the present Pontiff is used here as a sample, "I announce to you a great joy. We have as Pope the Most Eminent and Most Reverend Joachim, Priest of the Holy Roman Church of the title of St. Chrysogonus, Cardinal Pecci, Bishop of Perugia, who has given himself the name of Leo XIII."

"ALL THINGS TO ALL MEN."[1]

WHEN our Divine Saviour, in order to continue His mission of love, commissioned the apostles to go into the world, to preach the gospel, and to invite mankind to share in the fruits of the redemption, there was inaugurated a work destined for all succeeding time to challenge man's supreme attention. The history of the onward march of Christ's church is well in keeping with the history of its Founder. Though thwarted with opposition whithersoever she sought to extend her influence, which was everywhere, everywhere in the end she succeeded in triumphing and establishing herself. Seldom did she find people who reached out to her spontaneously. The code of morality and the sublimity of doctrine inculcated by her were not of easy understanding by a world which had been accustomed to the most vague notions of Divinity and to the gratification of every passion. But the most obdurate were compelled to bend the head and bow the heart to her teachings and to acknowledge her sway. Through centuries of persecution and barbaric torture she managed to live, and not merely to live but ever to renew her life, and when at last she emerged from the catacombs, it was almost to dazzle mankind by the brilliancy which her garments had put on after their long refinement in cavernous depths. Her history in the catacombs has been her history in every age.

Undoubtedly, the cause of the Church's great success is because Christ wished it so. Since He is forever an abider with her it is impossible for her not to thrive. She must teach all truth to all peoples. The efficacious prayer of her Founder for her supreme earthly ruler in the person of Peter is a guarantee of her indefectibility: "I have prayed for thee

[1] I Cor. ix. 22.

that thy faith fail not; and thou being once converted confirm thy brethren." But aside from the assurance Christ gives us of the Church's perpetuation by remaining with her, so perfect is her organization that nothing more would seem necessary for her indefinite continuance. The Church is a perfect society complete in every detail for her own preservation. Thus is this heavenly-built city fortified; her foundation deep-set in the rock while Christ keeps guard in her watch-tower.

An institution of such ideal harmony as God's church should have for its servants the best of humankind. The "kingdom of truth," the "kingdom of Christ," the "Spouse and body of Christ," "the temple of the Holy Ghost," and again "the way, the truth, and the life," she who as our mother "communicates to us Christ's life," she who as spouse of Christ is endowed with incorruptibility, infallibility, and "an abundance of graces for our sanctification," she who is all this and more may with justice demand, nay, from her very nature does demand that those who minister to her should be free from spot or defilement, and as refined, pure, and holy as fallen man may with divine grace become.

Priests, the accredited ministers of the Church, are still more strictly bound to a cultivation of perfection because of the functions they perform, but principally because it is given them to offer up the holy sacrifice of the Mass. Christ is their exemplar and they are to show themselves worthy of the singular favors, which from their very state are extended to them in the "natural written and evangelical laws." "The Fathers of the Church are most rigorous in their exaction of the qualities which should be possessed by those who devote themselves to the ministry of the clean oblation. But rigorous as are the Fathers, at least equally rigorous is the *vox populi* which in this particular has always declared the spirit of the Church. As to the virtue required in a priest all are agreed. Besides the virtue there is a further requirement which I desire to point out, which to some extent seems to be

lost sight of or about which there is not such a practical consensus, yet which is scarcely less important than virtue itself if, indeed, not akin to it. St. Paul aptly expresses the requirement I refer to when he speaks of himself as having become "all things to all men to save all." There must be an adaptability in those who labor to win souls. They must put themselves in touch with their surroundings and accord themselves to circumstances. Of all churchmen, the Jesuits have achieved the greatest reputation for their ability to feel at home amongst diverse peoples and in the most varied relations of life. At court and in camp, in the palace and in the hovel the Jesuit moves about with that ease which makes him seem a familiar. Such adeptness is theirs in making themselves agreeable that their enemies, fearful of the influence which on every hand they witness the Jesuits able to obtain and exercise, have ascribed to them an adroitness and unscrupulousness which they are as little capable of as they are proficient in taking advantage of the legitimate ways of making themselves agreeable. To this feature of Jesuit management may be ascribed in a considerable degree the success attained by them in the parochial and missionary fields. It is this quality of adaptability which has been of so much avail in converting primitive and barbarian races to Christianity. The cross was carried amongst the Franks, Irish, Saxons, and Germans by men who knew how to take into account the old customs and habits of the peoples to whom they addressed themselves, and it was not in a day that former barbaric notions were entirely rooted out. The Jesuits in India, Father Jogues among the Five Nations, Father Margil in Central America, Mexico and Texas, furnish examples of the same wisdom in their efforts at conversion. It is always to be remembered that principle or fundamental law are not to be violated in order to cater to a people's preconceived notions, or to humor them in their whims or customs. There is a manner in which to assert principle as there is a time in which to give way in non-essen-

tials. St. Paul boldly withstood St. Peter when he deemed the latter in a manner inconsistent, but the same St. Paul tells us that, "whereas I was free to all, I made myself the servant of all, that I might gain the more. And I became to the Jews as a Jew that I might gain the Jews; to them that were under the law as if I were under the law (whereas myself was not under the law) that I might gain them that were under the law; to them that were without the law as if I were without the law (whereas I was not without the law of God but was in the law of Christ) that I might gain them that were without the law. To the weak I became weak that I might gain the weak. I became all things to all men that I might save all."

The clergy are the natural leaders and guides of the people, so much so that the latter feel justified in following whatever example is set them by the former. When a priest is a man of most careful exactness in the performance of his duties, generally speaking his people will be found to be earnest and exact in the performance of theirs; whereas if the priest be disposed to take things easy, to be not very particular, it will be surprising if his congregation are not easy-going. It is even possible to understand how, from following the example of a priest possessing an erroneous conscience, a whole people may grow to regard an evil as a good. Qualis rex talis grex. The influence a priest from the very nature of his office exercises is great. If it will be as great as it should be, the priest must have a true conception of his dignity and position. A priest who has such a conception can be relied on for the full performance of his duties as a man and a minister of God. Being set as a candlestick on the mountain top he will fail in his appointed office if he hide his light under a bushel. He will fail if, being sent as a shepherd, he prove a hireling. He will fail if being chosen to lead and guide his flock he leave them to stray from the field and be lost. But a priest will fail, also, if as the representative of his people he be not able as an individ-

ual to command respect from the community at large; if he be rude, rough, uncouth, ungentlemanly in any sense of the word; if he be not on a superior plane to those who are entrusted to his care; if he be a man for whom his people feel they must apologize. All this is the more out of place in a priest, inasmuch as virtue, indispensable in him, is so sweet and savory as of itself to attract.

There is no country where so much is expected of a priest as in our own. The clergy here occupy a unique position. Despite that out of consideration for surroundings, the priest must not wear the cassock as the distinctive garb of his state, he is nevertheless as marked in the dress of the land as he would be in the cassock itself, or for that matter if he wore alb, stole, and cope. He is the observed of all observers. From his very conspicuousness, therefore, every flaw becomes more noticeable in him than it could be in anybody else. If he would avoid criticism he must anticipate giving occasion for it. A priest must not only be able to say Mass and to hear confessions properly, he must besides be able to comport himself edifyingly. He should not only be a perfect priest but a perfect man. If politeness be such a charm in children, and if it be necessary to the man of the world to attain success, how much attention should it not receive from those who by office and profession are to attract as well as direct a large number of their fellows. Now, do we as priests as a matter of fact hold politeness in this high esteem? No doubt we think we do and would be offended should any one charge us personally as being indifferent to the rules of etiquette and to the best usages of society. But is it not true that we have a disposition to ridicule the niceties of life as being unworthy of our consideration? Is it not true that we have an inclination to scout the small points in etiquette as being ill adapted for practical life? Is it not true, to be very plain, that there are priests who seem to know nothing about polite customs, who are ill-mannered, rough, coarse-spoken, who are guilty of breaches of etiquette, not to say

common good breeding, which in anybody else would not be tolerated, and which in them are tolerated only because it is so difficult to draw the line between the priest and the man, and the respect felt for the priest overbalances the objections to the man? We must be blind to deny the truth of these allegations.

Why these things are true is of no present concern. But to a certain extent they may be accounted for owing to the training of priests. Boys go away to college while they are still at a tender age before they have had an opportunity to form settled habits, and certainly before rules of strict adherence to politeness have been impressed upon them. The atmosphere of college as things are at present is not specially adapted to refining a boy's nature. There is too much of a scramble to get along to allow much effort for anything else. The *regime* is especially hard on table manners. Food is often of such a kind and served in such a manner that it would be serious for a boy to be overconsiderate in his notions. From college to seminary. If the preparatory training have not refined a boy, there is not much hope for him when pursuing a more advanced course. Not fewer are the obstacles to the cultivation of politeness encountered in the seminary than had been met previously in college. The authorities do not always realize that years of study are a strain on the constitution of a young man who has not been able to strengthen and develop himself by proper exercise. The same rules must hold now as held five hundred years ago. That we live under different circumstances means nothing. That boys reared in our climate with our social customs require treatment different from boys reared in the Middle Ages is a fact not thought worth considering. All modern notions taking into account the advisability of adaptation to present surroundings are frowned down and ridiculed. Whoever advances a view out of the regular order as in conformity with the times is regarded as an innovator and his common sense is held in small esteem. What was good

enough for the past or what is good enough in other countries is good enough for us. Human nature at all times is the same, and the restraints by which it was kept under in preceding generations must be employed to hold it in check now. Indeed, there is all the more reason for greater severity now that youth seem to be surrounded by greater temptations. And so the same old humdrum is kept up, and students in some of our seminaries at the present day have no more advanced discipline than was in vogue centuries ago. The effect such treatment has on our American youth with their natural elasticity and honesty of character is to kill aspiration and to make them heavy and dull. Pull down every castle one tries to build, teach a young man that strength of purpose is pride, and that humility to be genuine must be cringing and sycophantic, and you are in danger of turning out upon the world a tyrant or a hypocrite. That this result is not more generally the rule instead of being the exception, is because of the inherent nobility of purpose spurring on a young man who studies for the priesthood and lifting him above his environs. But how in such an atmosphere is one to develop habits of politeness? Is it surprising that one who had lived in an atmosphere of this kind for a number of years should have unlearned much of the suavity which with much pains had been taught him, or that one with a naturally rough disposition who never was taught and who never acquired any notion of politeness should have become a complete boor? If some one object that this seems a little strong, will it not at least be admitted that our seminaries should be free from every danger which could leave such a result at all possible? And will any one maintain that all of our seminaries are free from such danger?

At this time and in our country we need the very best material that can be furnished for the priesthood, we need men of the very finest steel. Knowledge and virtue are no longer the only requirements; there must be politeness and gentlemanliness. Every incentive should be offered to

encourage our youth to be as particular in their exterior deportment as in their interior morality. Nor need there be any fear of overreaching the mark, and, where manliness was aimed at of begetting effeminacy. Right results will come from right discipline. In this matter of adaptability Protestants are considerably in the lead of Catholics. The fact that the sects, for the most part, select their ministers and retain them as long as they please, makes it incumbent on ministers to render themselves agreeable. They will consequently be particular in dress, carriage, manners, and in whatever else they feel necessary to ingratiate themselves with their congregations. Priests in their appointment are not subject to the whims of the people to whom they are sent. They are selected by their bishop according to their suitableness for the parish which has been created or has become vacant. They are, therefore, responsible to their bishop for the proper administration of the parish which has been entrusted to their care. They recognize that they have been sent for the people, that their untiring efforts are to be put forth for the saving of souls, and they are as a rule unsparing of themselves when it is a question of doing good. Their zeal and self-sacrifice are not to be compared with the exercise of the same qualities in the so-called ministers of the sects. But from their very position of independence of the people and their settled purpose of advancing the cause of religion, by emphatic persuasion if necessary, there is fostered all unconsciously on the part of priests a tendency to be more or less indifferent to the feelings of others. Hence so often this bluntness and directness of address. Not that we mean to insinuate that priests do not care to please or that they take any joy in being blunt and direct. Priests know too well how much depends upon the approval their conduct receives from their people not to desire their good will, and we look in vain outside Catholic congregations for that beautiful confidence between pastor and people which there exists and which is one of the sweetest as-

pects that religion can wear. But our religion itself has much to do with this and our people are so much more ready and willing than others to put up with defects that while many edifying, tirelessly devoted, and self-sacrificing priests by the generosity of their labors and the lustre of their lives compel universal admiration and wondrously exhibit in themselves the effects which the faithful following of Catholic teaching must always produce, nevertheless it remains true that all too widespread is the disregard for those little things which attract people's notice and win their love and attachment. The absence of due regard for social amenities is disastrous enough to Catholics themselves, but how disastrous is it for the impression made on Protestants? We entertain no vain hopes of converting Protestants, but we do them and our holy Church an incalculable injury by placing obstacles to their investigation of the truth. Accustomed amongst themselves to see ministers of all proper exterior decorum they are shocked and repelled when they witness priests less careful, and from this particular argue against the whole institution of which we are the representatives. One priest in fifty is too many to offend by a carelessness of manner. We ourselves know how to make an excuse for him, and are often able to account for his eccentricities in his simplicity or absorbing piety. We must be pained, however, occasionally to see a priest for whose forgetfulness of what he owes to himself and his state we cannot find a palliation. We will be told, perhaps, that "there is no time for trifles," that "a man nowadays if he is to get along, must not allow himself to be too considerate," that "we must be up and doing with earnestness and if people will misunderstand our motives and conduct they may blame themselves and not us." "We are not bound by the exactions of the scrupulous and over-nice or of the dull and bigoted." This is all very well, but it is not the spirit of Christ and his apostles. It may not be necessary in order to do the work for which we have been ordained, to become the "honeyed set" which Episcopalian

clergymen are credited as being, but a little honey judiciously distributed will add a vast deal to our success, and if we cannot afford "to waste our time in trifles," we should not presume to argue that because we are priests we need not be gentlemen. We should not for a moment allow ourselves to forget how much is expected from us. If we accustom ourselves always to be on our guard we need not be afraid of being surprised. If, however, we are heedless of our dignity as priests and are guilty of breaches of etiquette which would be reprehensible not only in us but in anybody else, we may be certain that our conduct shall be censured.

All that we have said will be found in harmony with a true spirit of humility and piety. Some seem to think that they will appear proud if their bearing be erect, or if they are precise in their mode of dress. We should remind such that proper respect for one's self can never offend against humility and as for dress, well there is an old maxim that "cleanliness is next to godliness." How often we would be led to believe, if we accepted the standards some seem to be guided by, that the contrary of the maxim is true! We are told that the monks were first convinced of the saintliness of St. Thomas à Becket when after his martyrdom they found his clothes a veritable "seething pot." In our own day St. Benedict Joseph Labre by offering up the sacrifice of his filthy condition did much to gain for himself before God and men the sweet odor of sanctity. But who will say that these are examples to be imitated? I am sure that the most careless in their dress and personal habits of cleanliness do not claim to emulate either of these saints in their virtue.

It is not from a cynical motive that we draw attention to the obligation by which priests are bound to render themselves "irreprehensible" and "perfect ministers" of God, pleasing in the sight of men and of angels, but to point out how much more may be added to the store of our labors if we endeavor to make ourselves as agreeable as

well as earnest laborers in the vineyard of the Lord. Let us see to it that we are in touch with the times and in full accord with our surroundings. Our mission is to save souls. Everything honorable which can contribute to aid in the accomplishment of our work, we should with eagerness take advantage of. We will make no mistake if we settle with ourselves as an unalterable conviction that the cultivation and practice of that gentleness of manner which attracts all, but in a peculiar manner the people of America, should go hand in hand with virtue and learning. With such a conviction as the standard of action our labor cannot but be more fruitful, and we according to the measure given us will become worthy imitators of the Apostle of the Gentiles, not only in his earnestness but in his gentlemanliness which had so much to do with his success and the spread of the Gospel.

T. F. MORAN.

A RECENT ATTACK ON THE FOURTH GOSPEL.

"THE origin of the Fourth Gospel, says Professor Schürer in the Contemporary Review for September, 1891,[1] is certainly one of the most important, indeed, the most important, of all the questions that engage New Testament criticism. If the account in the Fourth Gospel be unhistorical, and if we must use the Synoptics exclusively as the source of Gospel history, then the picture of the active life of Jesus will be essentially different from that obtained if we may unconditionally trust the Gospel of the beloved disciple as an authentic source." A little later we are told in the words of the celebrated Berlin Professor Weiss:[2]

[1] p. 388. f.

[2] Ibid. p. 394; Weiss, Introduction to the New Test., p. 616.

"The denial of the genuineness of the Fourth Gospel is that result of the Tübingen school which has secured most assent far beyond the circle of its special adherents." This situation must, however, be restricted to Germany; in England the defenders of the genuineness are in a large majority. While Tayler, the anonymous writer of Supernatural Religion, and Samuel Davidson are among the number of opponents, Westcott, Sanday, Reynolds, Hutton, Gloag, and the late American theologian Ezra Abbot must be ranked among the defenders.

The grounds, too, for and against the genuineness of the Fourth Gospel are different in different countries. In German literature internal evidence occupies the greatest space, while in English writers prominence is given to arguments drawn from external evidence. Since Professor Schürer's article in the Contemporary Review is an excellent summary of the arguments from both sources against the Johannine origin of the Fourth Gospel, we shall first give a brief outline of the same, and then consider their value in the light of the rules of dialectics.

I. The arguments from internal evidence are drawn from a comparison of the Fourth Gospel with the Synoptics and with the Apostle S. John.

A. The material of the Fourth Gospel differs from the material of the Synoptics both quantitatively and qualitatively:

1. The quantitative difference extends to both phenomena and language.

2. The qualitative difference between the Fourth Gospel and the Synoptists regards both the course of history and the speeches related in the Gospels:

a. As to the course of history:

[A]. The Fourth Gospel contains a number of journeys to Jerusalem not mentioned in the Synoptics.

[B]. According to the Synoptic gospels Jesus was crucified on the 15th, according to the Fourth Gospel on the 14th day of Nisan.

[C]. The general construction of the gospel-history differs in the Fourth Gospel from that of the Synoptics.

[1]. According to the Synoptics Jesus did not come forward as the Messias until late in His ministry, and only by degrees. According to the Fourth Gospel Jesus appears from the first with a full claim to Divine Sonship and Messiasship.

[2]. According to the Synoptics the disciples do not recognize the Messiasship of Jesus till late in His ministry; according to the Fourth Gospel they attach themselves to Jesus from the beginning not merely as disciples to a master, but expressly as to the Messias.

[3]. According to the Synoptics John the Baptist recognized at first in Jesus only the "mightier one," later on in his course as the Messias; according to the Fourth Gospel the Baptist recognized Jesus's Messiasship from the first, even before the disciples did.

b. As to the speeches related in the gospels: According to the Synoptics the preaching of Jesus groups itself around the kingdom of God as the fundamental conception. The emphasis on its inward character combats and gradually sets aside the usual Jewish conception of it. Perfect love to God and love to one's neighbor are especially insisted on, and only towards the end, Jesus is represented as the mediator, united with the Father, through whom salvation must be attained—In the Fourth Gospel this last thought forms almost the only theme of Jesus's preaching; the kingdom of God is scarcely mentioned; the union, too, of Jesus with His Father is not based on merely moral grounds, but rests on a physical oneness.

B. The Fourth Gospel and the Apostle John:

1. The author of the Fourth Gospel is ignorant of Palestinian and Jewish affairs, because he mistranslates Siloam, calls Bethabara Bethany, speaks of a place Aenon unknown to us, misnames Shechem Sychar, maintains that out of Galilee no prophet has arisen, and finally calls Caiphas the

"High Priest of this year." All this cannot be expected of the Apostle John.

2. The Fourth Gospel is throughout opposed to Judaism, while the Apostle John was not opposed to Judaism, as is seen from the council of Jerusalem held about 20 years after Jesus's death.

3. The author of the Fourth Gospel writes better Greek than the Apostle S. Paul, he understands the philosophy of the Logos and has mastered the principle of Greek philosophy that salvation must come through intellectual enlightenment. S. John cannot be said to have been such a proficient scholar.

N.B. The relation of the Fourth Gospel to the Apocalypse and to the Easter question is represented as not decisive either way; the passages John i, 14; xix, 35; xxi, 24 are explained as not referring to the Apostle John.

II. As to the arguments drawn from external evidence in favor of the Johannine origin of the Fourth Gospel:

1. The date of the Clementine Homilies is unknown.

2. Tatian was a disciple of Justin; but Justin wrote about 140–150 A. D.; hence Tatian too is a comparatively late writer.

3. Whether the fragments of the heretics Basilides and Valentinus given in the Philosophoumena, came from those authors is very uncertain. They may be late productions of one of their followers.

4. Justin knows the Fourth Gospel, but does not call it a work of the Apostle John; the scanty use he makes of it, shows that at his time the gospel current in the Church was that of the Synoptists, not the Johannine.

5. Irenæus, indeed, takes the Johannine origin of the Fourth Gospel for granted; but nothing can be inferred from the fact that he had heard Polycarp speak of the Apostle John, since it is not stated that Polycarp had spoken of the Johannine origin of the Fourth Gospel. Besides, both Irenæus and Epiphanius speak of a party in the Church

which did not acknowledge the Gospel of John as canonical.

6. Though Papias speaks of the sayings and doings of Christ written by Mark and Matthew, he is wholly silent about John's Gospel.

These are the arguments which Professor Schürer develops through about thirty pages of the Contemporary Review. His final conclusions may be seen in the words:[1] "If we have rightly appraised them, they (the *internal* grounds against the Johannine origin of the Fourth Gospel) are in the highest degree unfavorable to the acceptance of the Apostolic origin of our Gospel." And again:[2] "These arguments are well suited to diminish our trust in the *external* evidence. The most one can admit in an unprejudiced way is that the external evidence is evenly balanced pro and con, and leads to no decision. Perhaps, however, it is truer to say, it is more unfavorable than favorable to the authenticity."

Were not Professor Emil Schürer a scholar whose praises are justly sounded in all the leading scientific circles of our day, his conclusions might be buried in well deserved oblivion. But holding the influential position which his laborious historical and critical researches have earned for him, his moderately stated views will be apt to mislead many, unless their attention be drawn to his fallacies. In the first place, Professor Schürer unduly emphasizes the decisiveness of internal evidence, and in the second he wrongly handles both internal and external evidence.

Our first charge against the Professor is evident from the very definition of internal evidence. Books betray their authors, as children resemble their parents, and as a work of art bears the impress of its particular school and its maker. The sum then of all those peculiarities of a book from which its author and the time of its composition may be inferred, constitutes what is known as internal evidence. It is most surprising that men of Professor Schürer's mental attain-

[1] p. 413.
[2] p. 416.

ments should ever think of preferring internal to external reasons for the genuineness of a book. What would be considered insufficient ground in any court of law, forms according to the views of modern criticism the main argument which "will in the end be decisive in our great controversy." No judge will give his decision on any one's parentage unless he have external testimony of his origin; no criminal will be condemned on the ground that a particular crime exactly suits his natural disposition; not even the most acute barrister will persuade the bench that a dress-coat belongs to his client on the plea that it fits him exactly: and why should we, when inquiring into the origin and the propriety of a book, admit grounds of the same nature as valid, nay more, as the principal arguments in the case?

We are fully aware that thus far we have not done justice to Professor Schürer's arguments and to the whole school which insists on internal evidence as the main resource of biblical criticism. If a man does not own every coat which happens to fit him, it is not very probable that he owns one which does not fit him at all; in the same manner, an honorable and upright citizen is not apt to commit a heinous crime, as it is not likely that the worthy mayor of a city should parade its streets with no dress but his nightshirt. In the same way, the Apostle John may not have written every book which happens to resemble his character and mental endowments, but, on the other hand, we cannot well attribute to his authorship a book which bears manifest signs of dissimilitude to the Apostle. In other words, the negative critics draw their arguments from negative, not from positive internal evidence.

Admitting the full force of this exception, we must still draw attention to two points: 1. When there is question of a literary work, our opinion as to its likeness or unlikeness to a certain writer's character and mental ability is apt to be very subjective. Even in the case of modern writers, whose peculiarities of style and mode of conception are so familiar

to us, it is hard to infer the authorship of a given piece of literature from internal evidence alone. It has happened not once that acknowledged critics, reading the essays of incipient authors, rejected as valueless precisly those portions which the beginners had bodily copied from the standard works of some of the best writers. Take then internal evidence positively or negatively, it always remains entirely dependent on the character and disposition, if not on the whim and mood of the individual critic. A whole school of critics rather increases than diminishes this difficulty, since in that case, party feelings are apt to warp the judgment. But leave aside all this; take the case in which a critic is influenced by nothing but the sincere love of truth: even then, all the critics of English writers taken together, have not been able to detect from internal grounds the author of the Letters of Junius by either the positive or the negative process of reasoning.

2. The second point which must be noticed in connection with internal arguments drawn from the Fourth Gospel against its Johannine origin, refers to the person of the Apostle John. English literary critics had in the case of the Letters of Junius an easy work in applying the negative criterion of internal evidence to the English writers of their day, since they were possessed of a thorough knowledge of all the peculiarities and characteristics of every living literary man. But the case of the Apostle John is entirely different. We do not know his personal qualities and his mental capacity from any internal evidence. It is from external sources, that we must become acquainted with John's personality. This being supposed, let us see how Professor Schürer will have to formulate his argument against the Johannine origin of the Fourth Gospel. It must be noted that this inquiry will also prove our second charge against the Doctor, in which we maintained that he handles his arguments illogically.

Professor Schürer's first premise has been stated above un-

der A. "The material of the Fourth Gospel differs from the material of the Synoptics both quantitatively and qualitatively." Hence, he infers, with the adherents of the Tübingen school, the Fourth Gospel cannot be of Johannine origin. Though we must take decided exception to several details of the proof by which the first premise is established, we may grant it for argument's sake. But from one premise no conclusion can be drawn. Let us then supply the second premise necessary to render the denial of the Fourth Gospel's Johannine origin a legitimate inference. According to the dialectic rule that a syllogism cannot contain more than three terms, the lacking premise must read: But a Gospel the material of which differs both quantitatively and qualitatively from that of the Synoptics cannot be of Johannine origin. If this statement be false, Professor Schürer's inference is false; if it be gratuitous, the inference too is gratuitous.

We may safely suppose that the proposition in question is not even by the most enthusiastic followers of the Tübingen school considered as a first principle. It must, therefore, be proved. But the Professor not only fails to prove it; he deems it even advisable to omit it entirely. The least, then, that we can say against his inference is, that it is an unproved and gratuitous position. Professor Schürer's argument reminds us of the argument of a lawyer who started to prove that Peter was a man of disreputable character. He began by proving that drunkards are men of disreputable character. Therefore, he said, Peter is of the same caste. The only flaw in this reasoning was that Peter happened to be a sober, upright citizen, who was much less familiar with the spirits of the jug and the bottle than his honorable opponent.

Professor Schürer not only fails to prove that a Gospel the material of which differs both quantitatively and qualitatively from the material of the Synoptics cannot be of Johannine origin; but he equivalently contradicts this state-

ment in the beginning of his article in the Contemporary Review. "The most orthodox believers," he says, "can no longer disregard the fact that even the Biblical writings are literary productions from the hand of man, which have arisen under conditions quite similar to those of other ancient documents, and are, therefore, to be examined after the same method." Now we know that "literary productions from the hand of man," even if they are the work of contemporaneous writers, may differ both quantitatively and qualitatively, though they treat of the same subject. On what principle of criticism, then, does Professor Schürer exempt the writings of the Fourth Gospel from this general canon which according to him applies to both sacred and profane writers? It is painful to have to note such a defect in the logic of a man of Professor Schürer's learning and sincerity; but his very eminence in point of learning and uprightness make an unbiassed criticism of his statements an imperative necessity.

The Professor's defective reasoning is the more blameworthy, since he himself acknowledges that the Fourth Gospel was composed from a point of view entirely different from that of the Synoptics. As S. Matthew endeavors to establish the Messiasship of Jesus, and S. Luke shows that salvation had been brought for all, and S. Mark that Jesus is truly God, so does the Fourth Gospel especially insist on the Divinity of Jesus. But S. John differs from S. Mark in this, that the latter proves the Divinity of Jesus to the Christians at Rome, who were new converts from paganism, and needed, therefore, such arguments as would impress their uncultured pagan minds; while St. John wrote for confirmed Christians, upholding Jesus's Divinity against the attacks of educated heretics. While, therefore, the Synoptists first implicitly state Jesus's Messiasship by narrating his mighty words and deeds, and then explicitly attribute Divinity to him, St. John's readers admit from the first that Jesus is the Messiah, that his testimony is essentially truth-

ful and of the highest authority, and the Apostle's work consists in convincing them of Jesus's Divinity by appealing to His words and works. Hence the so called quantitative and qualitative differences between the Fourth Gospel and the Synoptists: hence the gradual manifestation of Jesus's true character in the latter, and the continuous emphasis on the same in the former; hence the unintermitting series of miracles and the popular discourses concerning the kingdom of heaven in the Synoptists, and the sublime theological discourses and the learned discussions with Scribes and Pharisees in the Fourth Gospel. The first three gospels are popular catechisms for catechumens, the last gospel is a theological treatise for the apologist.

We have seen, then, that Professor Schürer's inference is not only gratuitous, but that it is false from his own point of view, and theoretically, at least, unpardonable. We must now proceed to an examination of the Professor's second argument against the Johannine origin of the Fourth Gospel. It may be briefly stated in this way: The author of the Fourth Gospel was ignorant of the Palestinian and Jewish affairs, was opposed to Judaism, wrote better Greek than S. Paul and understood Greek philosophy. But the Apostle John was not ignorant of Palestinian and Jewish affairs, was not opposed to Judaism, did not write better Greek than S. Paul and did not understand Greek philosophy. Hence the Apostle John is not the author of the Fourth Gospel.

Formidable as this array of facts may appear at first, it loses its entire weight when placed in the balance of criticism. The Professor's only argument on the Fourth Gospel's ignorance of Jewish affairs which he himself thinks worth considering, is reduced to the phrase "The High Priest of this year." His only argument that the Apostle was not opposed to Judaism, is the fact related in Gal. ii, 9, where we are told that in the Apostolic council James and Cephas and John gave to Paul and Barnabas the right hands of fellowship: that the latter should go unto the gentiles, and

the former unto the circumcision. Again, the ground for denying that John could write better Greek than Paul is the fact that the latter was born in Tarsus, the former in Palestine. Finally, we are asked to take on trust that the Apostle John did not know Greek philosophy, resting this our trust on everything else we know about John.

As to the ground for the last statement concerning John, we must say that it leads us to an entirely different conclusion from that of Dr. Schürer. We know that John lived a number of years in a surrounding, more or less imbued with the principles of the current philosophic thought. Apostle as he was, he did not idle away his time, but preached his Love Crucified in season and out of season. The Divine promise of assistance aided his naturally gifted intellect, and after an experience of several years he must be expected to be possessed of a wealth of Greek philosophic learning which even a philosopher by profession might envy. In his daily discussions with men who spoke much better Greek than S. Paul did, the Apostle John began to acquire a better style of Greek than S. Paul possessed, though the latter had been born in a Greek speaking town. The Professor's inference is therefore again at fault, implying as it does that the Apostle educated could not write, what the same Apostle uneducated could not have written. For we do not think that he will go so far as to deny that a person capable of being the living God-man's most trusted friend, is capable of acquiring the knowledge of Greek philosophy and of the Greek language.

The same friendship between the Apostle John and Jesus gives us the clue to the remaining two facts, which Professor Schürer urges as arguments against the Johannine origin of the Fourth Gospel. The year in which Jesus is crucified is for the Apostle "this year," and consequently he rightly calls Caiphas "the High Priest of this year." Again, the enemies of Jesus are the enemies of his beloved and loving disciple. Now the worst class of these enemies consists of

the foremost Jewish priests, scribes and pharisees, all of whom the Fourth Gospel comprises under the common name of the "Jews." It is therefore rather an argument in favor of the Johannine origin of the Fourth Gospel, if its author shows himself an avowed enemy of the "Jews." For though the Apostle John may have loved his nation with an exceeding love so as to be ready like S. Paul to become anathema for those of the circumcision, still he loved Jesus more, and was therefore the unrelenting enemy of Jesus's enemies. What Professor Schürer considers, then, a negative argument against the Johannine origin of the Fourth Gospel, is in reality a positive argument in its favor.

Thus far we have shown that the Professor illogically handles the arguments taken from the internal evidence against the Johannine authorship of the Fourth Gospel. We must next consider the Professor's treatment of the external evidence in favor of the same authorship. We must here recall to mind that according to the Doctor's own estimate "the external evidence is evenly balanced pro and con, and leads to no decision." And though it may appear to be perhaps "more unfavorable than favorable to the authenticity," this does not justify Professor Schürer in drawing from it a certain conclusion against the authenticity. On the whole, the Professor's line of argumentation resembles that of a lawyer who triumphantly proved his client to be innocent of the crime imputed to him, because there were many more men who had not seen him committing the deed than had seen him. Even suppose the case that the date of the Clementine Homilies is uncertain, that Tatian was a disciple of Justin, that the testimony given in the Philosophoumena comes from disciples of Basilides and Valentinus and not from those heretics themselves, that Polycarp did not tell Irenæus of the Johannine authorship of the Fourth Gospel, and that Papias was silent of the same, suppose even that the majority of the Apostolic Fa-

thers did not know the Fourth Gospel, or did not know it as coming from the Apostle John, still all this does not destroy the positive external evidence we possess for John's authorship of the said Gospel.

It is beyond the scope of the present article to develop at length the arguments from either the internal or the external evidence for the authenticity of the Fourth Gospel. But a mere outline of the external evidence will assist us in showing the one-sided statement of the case in Professor Schürer's article. The Ignatian writings show such evident traces of the influence of the Fourth Gospel, that we must infer from them the currency of its modes of thought at the time of S. Ignatius. According to the testimony of Eusebius, Papias quoted the first epistle of St. John; now considering that this epistle is nothing but an introduction to the Fourth Gospel, we are justified to infer Papias's knowledge of the Fourth Gospel. Passing in silence over the allusion to the Fourth Gospel by the Presbyters in the writings of Irenæus, we come to S. Justin who quotes John iii, 3. 5., showing again that at this time the words and modes of thought of the Fourth Gospel had become sources of valid arguments in ecclesiastical writings. The fact that Justin does not quote the Fourth Gospel either oftener or more explicitly, is due to the character of that Gospel; written for christians as it is, it would have been of little weight in apologetic writings addressed to Jews and heathen. In several places of the shepherd, S. John's teaching lies at the ground of Hermas's words. Hegesippus in his account of the death of S. James speaking of "the door of Jesus" undoubtedly alludes to the language of Jesus recorded by S. John. Theophilus of Antioch mentions John by name as one of those "who were vessels of the Spirit," adding words from the prologue of his gospel as a specimen of his teaching. Athenagoras of Athens, too, who closes the list of writers belonging to this age of apologists, has in his "mission about Christians" certain, though tacit, refer-

ences to the Gospel of S. John. What has been said suffices to show that Professor Schürer's handling of the external evidence in favor of the Johannine authorship of the Fourth Gospel is not only illogical, but might in the case of a less upright critic than the Professor is known to be, seem positively dishonest.

Had our object been to prove the authenticity of the Gospel of S. John, we might have proved from internal evidence: 1. that the author of the Fourth Gospel is evidently a Jew; 2. that he must have been a Palestinian Jew; 3. that the author is an eye-witness of what he relates; 4. that he must have been a disciple of Jesus, an apostle, and none other than the disciple whom Jesus loved. But since according to Professor Schürer's own statement "the first attacks on the genuineness of the Fourth Gospel arose towards the end of the last and at the beginning of the present century among the Deists in England, and in Germany among the representatives of the Illumination," we have a right to the argument of prescription. Unless our opponents prove their new position, we have not only the right but also the duty to adhere to the universal teaching of the Christian world, a belief resting on the faithful tradition of eighteen centuries, that the disciple of love is the author of the Gospel of love. Our opponent's arguments have thus far only proved to be a new illustration of the words of the Psalmist: "mentita est iniquitas sibi."[1]

A. J. MAAS, S. J.

[1] Ps. 26, 12.

† A rather conciliatory answer to Professor Schürer's article appeared in the *Contemporary Review*, Oct., 1891. Professor Sanday admits "that the main battle must be fought out on the line of internal evidence." Besides, he says: "I am prepared to make one large concession: to say that the Gospel was written by St. John is not to say that it is necessarily in all points an exact representation of the facts."

HOW CAN OUR SCHOOLS BE IMPROVED?

IN speaking of our system of Parochial school education we are by no means reluctant to admit that it is not faultless; that, while as a separate system of religious education it is superior to all other systems and a source of strength to both Church and State, nevertheless from a secular point of view it is capable of much improvement, at least in many places. This is neither a confession of guilt of which we need be ashamed nor an admission of a weakness which implies failure.

Although the Church has always fostered intellectual training among her children, local circumstances have often retarded her work and frustrated her aims. The comparatively recent growth of a separate Parochial School-system in the United States is a reaction against such circumstances in a country where all classes of citizens are free to carry out their convictions founded on popular right. In the short time of its existence our system has made wonderful progress and it only remains that we apply the lessons learnt from the experience of the past few years. This experience covers a large field inasmuch as we have not only had to build our schools, but to organize them, grade them, and select and classify the various branches of study. It is true that the Public Schools have to a great extent served us as a pattern of excellence, but is also true that the existence of that system which is already more than a century old, has raised the demands from us and forced us to greater exertions in secular training than would be necessary if our aim were simply to educate good American citizens who are at the same time good Christians. That under such conditions we should still be deficient in some respects is less to be wondered at when we hear an experienced educator, Prof.

Howland, Superintendent of the Chicago Public Schools, say: "Unfortunate the school in which there is no room for improvement."

We may be allowed therefore to point out some of the weak places in our system as at present constituted and to suggest some remedies derived partly from study of the methods employed in the best Public schools of New England and partly from personal observation in the Catholic School-room.

First in importance in a school is, of course, the question of management. Where there is a lack of proper superintendence and direction there can be no progress and no success. A priest who does not go into a school and interest himself in its working cannot possibly direct it. But even if he attends, and sees what is being done, it will not suffice. He must also have a knowledge of the right methods of management. When a priest, who lacks the proper experience first undertakes to build a parish school, he is apt to underrate the responsibility which becomes his by the very fact of building a school. Very often his idea of responsibility centres entirely in the figures of contractors, the quality of brick and mortar, the latest scientific theories in sewerage and ventilation; in a word, he is taken up with the material structure of the building, seemingly forgetful of the fact that after his building has been completed, and his school has been organized there devolves upon him the more important duty of working it up to a high standard of scholarship; and that the position of principal or superintendent, the chief duty of which is to continually watch over and promote the welfare of his school, necessarily becomes his to be fulfilled with zeal and intelligence. If a priest, assured that his parish can afford it, builds a school and calls upon the children of his congregation to leave the Public school and come to the Parish school he is expected as a matter of justice to his people and to their children to give them a school large enough to accommodate

them comfortably, well lighted and ventilated, and to supply it with such paraphernalia as are essential to every school building, and with such facilities as the system of education may from time to time demand. It is, to say the least, bad policy and often downright cruelty to oblige parents to send their children to a school so poorly appointed that the ordinary school furniture is wanting, and in which lack of sufficient room, or of an adequate number of teachers will jeopardize the health of the little ones by over-crowding, an evil which is not only the fruitful parent of contagious diseases, but also an absolute hinderance to all successful teaching. If on the one hand we are bound to give a religious training to the young, it is on the other a positive injustice to force little children to remain shut up in a disease-incubator for hours, and to compel any religious to sacrifice their health, as sacrifice it they must, unnecessarily and prematurely, by compelling them to remain in a room of this kind, and over exert themselves in a hopeless task.

When the Plenary Council enjoined the building of schools it took particular care to remind us that these were not to be any kind of schools but schools in no wise inferior to the Public schools, "bonas et efficaces" (Cf. Decr. n. 200.). And where its decrees refer to the laity, obliging them to send their children to the Parochial school, it assumes, as it were, that they are capable of providing a building in which the accommodations for the pupils will afford the facilities for good, thorough teaching. Whilst facts in many places demonstrate that even small and poor parishes may have first class schools, though they be modest in extent, it is needless to say that before the building of a school is attempted, the priest should ascertain to what extent his parish is equal to the burden. A Catholic school should be worthy of its name and maintained up to the standard of what is considered first class in every respect, that is, in facilities for teaching, in scholarship, in accommodation and if possible even in outward appearance. We lay

stress upon the material appointments of the school-room because in no other work is the necessity for practical helps and facilities so real as in school work. A skilful mechanic in order to be successful must have the necessary and proper tools to labor with, otherwise his piece will be, at best, clumsy and incomplete. So is it with the mechanic in the school-room. Let a teacher be ever so well trained, and a school in all its departments be supplied with such teachers, all training will go for naught, if the necessary helps and facilities are wanting. By far the greater part of a teacher's training consists in knowing what helps are necessary and how to use them to the best advantage. They are the tools belonging to the trade, without which no satisfactory result can be produced.

But it is not to be inferred from this necessity that our Parochial schools are to adopt indiscriminately all the methods and devices which to-day, largely experimental, are adopted by the Public schools, and which originating in the brains of theorizing pedagogues are often simply introduced because an exhaustless public treasury can afford the experiment.

Such methods, devices and means to carry them out, as experience and practical educators demonstrate to be necessary and most successful, should however not be neglected. Thus for example, every school should be well furnished with blackboards, on a conspicuous part of which a musical staff and writing spaces are painted; with charts and globes for study in geography; with supplementary reading books for different grades; with Quincy practice paper for daily exercise in writing; with busy work for primary children and, especially in the higher departments, with a library in which books of reference and standard literary works will be to the use of teacher and pupil. Such aids seem essential in these days and without them the labor on the part of the teacher to teach, and the task on the part of the pupil to learn is doubled. It follows that a priest who has the interest of his

school at heart, should provide these means of proper training.

Next to a well-furnished school, and an essential element of success in its management, is the placing of the school under the direct supervision of some one possessing taste, knowledge and aptitude for educational work; of some one, be it pastor or assistant, whose special duty it will be to keep posted on educational questions, and thus be ready to adopt the sensible and to reject the nonsensical from the ever increasing number of methods and devices. When a priest has built a school, and supplied its needs, he cannot yet afford to sit down, thinking that his school once well started will continue to run in the ascending groove to the pinnacle of success.

His work has just commenced, and the more laborious and more important part is before him; for he assumes in the position of school superintendent or principal a graver responsibility than he had as school builder.

No influence coming from any individual concerned in the affairs of school is more sensibly felt by parent, teacher and pupil, and for that very reason no influence is more potent in deciding the immediate and continual success on the one hand, or ultimate failure on the other, of a school than that of the principal. He is the medium of that sympathy and understanding which should ever exist between parent and teacher; the medium of harmony and unity which should exist throughout the entire school, and the source of authority supporting the teacher and upholding in a becoming manner general discipline of the school. "Whatever the qualifications of the assistants," says Prof. Howland, "still with the principal will rest the whole tone and spirit of the school." And in another place he says: "His is the life, the impulse of the school, its controlling and directing power, ... making his presence felt for good by teacher and pupil and alive to the working of all the mental and material machinery intrusted to his care." The priest who assumes the duties of principal of the school, a position which he is expected to fill

and which belongs to him naturally, must either possess or acquire by study and observation the qualifications necessary to fulfil it properly. His activity and enterprise are, so to say, the sources of the life of his school, animating teacher and pupil, spurring them on and preventing lagging and carelessness or indifference. A valuable ally to his enterprise, and one which keeps him from becoming a mere figure-head, a sort of police officer, whose principal duty is to maintain order when the teacher becomes powerless, is a thorough knowledge of educational systems and methods. The position of principal supposes a man capable of guiding the teachers in their application of methods, of suggesting helps, and of correcting mistakes, if perchance they exist either in the system itself, or in the method of applying it. The principal of the school is supposed to be familiar alike with the details of a school-room as with the general order of the whole establishment; he is to be as much at home in the primary room among his toddlings as in the graduating class. In a word he is required to be fully conversant with the theory, principles and practice of the best educational methods so as to become a worthy *leader* in the educational sphere.

How necessary this qualification of intelligent leadership is, by which we are enabled to keep up with the progressive spirit of the ago, becomes clear from the fact that we have to-day a school system almost entirely different from that of twenty years ago; so rapid has been the progress in this direction. The present system is more perfect than the old one because it is based upon those natural laws which govern mental development, and does away with the old artificial memory-system which overlooking the fact that all the power and faculties of the man are in a germinal condition in the child and need only to be developed, neglected the natural growth of the mind and substituted an artificial method as the basis of all education. From the moment that educators saw the necessity and advantage of basing educational principles and systems upon the laws of mental development, a radical

change has taken place in the study of even the most elementary branches, such as reading, spelling, arithmetic and geography, enabling children to advance more rapidly and to understand their work more thoroughly.

As advocates of the Parochial school system we owe it to parents and to children to drop such methods as only retard or give an imperfect education, and to introduce such as will assure the best education in the shortest time possible. We must be watchful of their best interests, in nothing loath to imitate and take advantage of approved methods, no matter where found or by whom promulgated. A school to be considered successful, therefore, has need of proper management, and this in turn is possible only under two principal conditions: First that of having a school well furnished, and secondly that of having an energetic and intelligent person at the head of it. A good feature of management, in fact the only proper one, is the placing of the school under the immediate care and control of *one* priest whose duty it should be to visit the school daily, and keep himself informed as to the condition of every room and of every class in the school. Where a school is visited, as may happen in large parishes, by two or three curates, there is necessarily a division of responsibility which practically amounts to no responsibility at all. Thus it may happen that when a defect is discovered in the general order of the school, one of the inspectors not wishing to be considered over-officious, is liable to think for himself "Let the other correct it, it is not my business exclusively;" the other reasoning on the same principle will conclude "It's none of my business" and in the end it's nobody's business whilst the school suffers from the irresponsibility of its managers. Placed under the control of one priest the responsibility is located and the welfare of the school must be answered for at his hands; and knowing this he will be watchful of its best interests and he will be likely to do everything within his power to raise the school to a high standard of success.

The priest's efforts are of course largely dependent for their success on the assistance which he receives from his teachers. No teachers can as a rule be superior to our religious if they are well trained and thoroughly acquainted with the methods in their respective grades of the school. There can be no question of their enterprise in most cases, as well as of their devotion to the cause of education. And wherever our schools have met with that success which has made them equal to the best public schools in the country, it is due to the self sacrifice and the organized zeal with which these religious teachers have given themselves to their work. Separated from the cares and the pleasures of the great busy world outside their cloister, they give all the strength of their bodies and all the energy of their minds to the cares and the pleasures of that little world of theirs,—the schoolroom. They have no higher ambition in this life, they seek no other consolation than to serve God by their constant efforts to be successful teachers. The best and happiest years of their lives are consecrated to this work; health and strength are sacrificed without murmur. Where, let me ask, will we find enterprise and devotion to any cause equal to this? Surely, if the success of a school called for no other requisite, our schools should be leading the world even in secular education. But unfortunately enterprise is but one element of success, effectual only when combined with that equally important element,—knowledge of the science and art of teaching.

The idea that to know what to teach is to know how to teach having been proved false, experienced educators fully appreciate the necessity of Normal and Training schools to supplement the work completed in the High schools. They impressed upon those, into whose hands the public had intrusted the care of education, the necessity of holding conventions wherein teachers of recognized ability and experience could give the benefit of their years of labor, and solve such problems in matters of discipline and methods as are apt to puzzle young and inexperienced teachers. They called upon prin-

cipals and superintendents to insist upon their assistants visiting frequently such schools and grades as would be likely to suggest new and practical ideas which were to be brought back and made use of in their own grades. Especially did they insist upon one very important feature in school regime, viz: that when teachers had been successful in a particular grade, and had given evidence of natural aptitude for one class of work rather than another, they should be retained in that particular grade, and if reward was to be given for successful work it should be by an increase of salary, rather than by having recourse to the old injurious method of promoting from a grade in which they had been a success to a higher one in which they might prove a failure. It was the adoption of these ideas that helped in no little degree to infuse into old methods the possibility of growth and development according as science discovered new helps and experience proved them practical. Surely we can not question the policy of a school government which is justified by so much visible improvement as to show that it is based on sound wisdom; and there remains no doubt as to what we should do in bringing the Parochial school system to the highest possible level. With this policy adopted and assisted by the education, the enterprise and the experience of our religious teachers, no school system in the land can compare with that of the Parochial. Others have pleaded before now for the erection, among us, of Normal or Training schools. Can we say this is altogether impossible with regard to our religious communities, which thus far have each had their separate system of training novices in the art and science of teaching? Why should not our religious teachers hold conventions among themselves and invite some of the most approved educators within or outside of the different religious orders to address them on advancing methods and practical devices. Here those religious teachers who have spent years in school work could give the benefit of their experience to their younger companions. Books and periodicals which are

printed in the cause of education could easily be made the medium of constant communication between the different teaching bodies. Some members with special aptitude for observation could be sent from time to time to visit the model Public and Parochial schools to observe and study the application of some good method or device, and seek help in whatsoever branch of study they might require light. On the whole, too, we should recommend the general observance of the rule that a religious teacher who has proved a success in a certain grade may not be removed from that school or that particular grade unless it becomes absolutely necessary, since a school almost invariably suffers from such a change, even when it is supposed to be for the better.

The Decrees of our late Plenary Council call for Training schools in which young teachers are to be instructed in every thing pertaining to method and discipline of the school regime. It would not be well to take such normal education out of the hands of our religious on whom we must principally rely for future success in the work of Christian school education. It is hardly just to the young novices to send them out, untrained, to take charge of a school-room, nor should we be willing to permit our schools to suffer in order that the young teachers may learn by experience. A separate and thorough training school, in the mother-house of every community in which those novices who are to teach are retained until they have acquired full knowledge of the theory and method of educating children, seems to be the first essential element of a common Normal school. The instructors in this training school would, of course, be selected from the choice number of those religious who have had long and successful experience as teachers in the Parochial schools. But the nature of the work of these trainers of the novices would call for a special course of study in the science, principles, and theory of educational methods and for a wide field of observation. Hence it would devolve upon them, as a necessary part of their duty, to attend cer-

tain educational conventions within their reach, where they will generally find every new method advocated and explained. Arrangements could, no doubt, be easily made to make such attendance at once becoming and agreeable to the religious who might shrink from thus mingling with the secular element. In the same way they could visit the principal schools in the state for the purpose of comparison. Indeed it would be well if the teachers of a district were to visit periodically all the schools in their neighborhood, and at the close of the year to hold conventions among themselves, in which papers prepared embodying experience and mutual observation on school subjects would be read and discussed.

Few teachers in our Public schools have the long experience which many, I may say the majority, of our Parochial teachers have, and for that reason our young religious can have no better guides than their elder co-laborers, giving them in these conventions the fruit of their lifelong experience in the school-room.

We see no reason why the annual Retreats, which in most dioceses generally take place at the mother house, should not become the occasions of such meetings and discussions. We suppose that the subjects have been prepared beforehand, so that one or two days following the close of the Retreat could be profitably spent in school convention, reading and discussing of papers relative to method, discipline, and course of study, on which occasion some prominent educator might be invited to deliver one or more lectures to all assembled. It was in this way the Public schools advanced and are advancing rapidly to-day, and it is our duty if we would have Parochial schools and insist on all Catholic children attending them, to keep up with the pace which is being set for us, and to have our schools in every particular as efficient as our neighbor—the Public school. When we compare our system to that of the State school we must of course be mindful that we have not the same financial means

—the surplus of a public treasury, supporting us. Hence we are in some respects at a disadvantage. Do we not make a great gain however by the spirit of sacrifice which animates our religious teachers, who in many cases labor for their bare personal sustenance? At least ninety-five per cent. of the public allowance is expended for wages of teachers, principals, superintendents, state, city and district officials. This is a great expense to the Public school, which is saved to the Parochial by reason of the community life of our religious teachers. Accordingly our disadvantage in this respect is but slight, and readily supplied by the generosity of Catholics who can easily be made to see the advantage of our system over that of the Public school.

The success of our schools is, therefore, not so much a question of finances as of management. And when once well equipped and working under the supervision of an energetic principal assisted by a corps of trained teachers, there is no reason why our Catholic schools should not be superior in every respect to the best Public schools in the States.

R. E. SHORTELL.

TITULARS IN DECEMBER.

I. ST. BIBIANA, (DECEMBER 2d).

Dec. 2. Dupl. 1. cl. cum oct. pro utroq. Calend. com. Fer. Cr. per tot. Oct. De hac in Calend. commun. fit 5. Dec. et omit. com. 8. Dec. de die Octava fit 9. Dec. ex qua pro Clero Rom. permanent. transferend. S. Eutychian. in 14. Dec. unde ulterius movend. Patroc. B. M. V. in 22. Dec.

II. ST. FRANCIS XAVIER (DECEMBER 3d).

Dec. 3. Dupl. 1. cl. cum oct. de qua fit in Calend. commun. 5. Dec. com. fer. Cr. per tot. Oct. quæ non commemor. 8. Dec. de die Octava fit 10. Dec. unde pro Clero Romano figend. Domus Lauret. 14. Dec. cum ulterior. translat. Patroc. ut supra.

III. ST. BARBARA (DECEMBER 4th).

Dec. 4. Dupl. 1. cl. cum oct. Com. fer. de S. Petro Chrysol. fit ut fixo 5. Dec. et pro Clero Romano 14. Dec. unde ulterius movend. Patroc. in 22. Dec. De Oct. fit. com. post oct. Concept. 9. et 10. Dec. sed nihil 8. Dec. De die Octava fit 11 Dec. ex qua perpet. removend. S. Damas. in 12. Dec. et pro Clero Rom. in 20. Dec. ubi de eo hoc anno fiet ut simplex.

IV. ST. NICHOLAS (DECEMBER 6th).

Dec. 6. Dupl. 1. cl. cum oct. Com. Dom. Com. Oct. ut in octav. præc. De die Octava hoc anno. fit tant. com. sine com. S. Luciæ quæ fixa est. 14. Dec. pro utroque Clero et inde hoc anno ulterius movent. Patroc. pro Clero Rom. in 22. Dec.

V. ST. AMBROSE (DECEMBER 7th).

Dec. 7. Dupl. 1. cl. Com. fer. sed non Vig. Omit. com. Oct. 8. Dec. sed de ea fit post oct. Concept. reliquis dieb. De die Octava fit 14. Dec. etiam pro Clero Rom. qui celebr. Patroc. B. M. V. 22. Dec.

VI. THE IMMACULATE CONCEPTION (DECEMBER 8th).

Dec. 8. Omnia per tot. Oct. ut in utroque Calendario.

VII. ST. LUCIA (DECEMBER 13th).

Dec. 13. Dupl. 1. cl. cum oct. partiali. Com. Dom. Sequent. dieb. in utroq. Calend. fit com. Oct. usq. ad 16. inclus. quando terminatur Octava.

VIII. ST. THOMAS THE APOSTLE (DECEMBER 21st).

Dec. 21. Dup. 1, cl. sine oct. Com. fer.

IX. THE NATIVITY OF OUR LORD (DECEMBER 25th).

Dec. 25. Omnia ut in utroq. Calend. per tot. Octavam.

X. ST. STEPHEN (DECEMBER 26th).

Dec. 26. Dupl. 1. cl. cum oct. ut in utroq. Calendario.

XI. ST. JOHN THE EVANGELIST (DECEMBER 27th).

Dec. 26. Vesp. a cap. de seq. Com. præc. et Oct. Nativ.

27. Dupl. 1. cl. cum oct. fit com. Nativ. tant. in Laud. et Miss. In Vesp. com. seq. et Nativ. tant. Infra Oct. fit com. S. Joan. post Nativ. ante alias Octavas.

XII. HOLY INNOCENTS (DECEMBER 28th).

Dec. 27. Vesp. de Nativ. a cap. de seq. Com. S. Joan. et Oct. Nativ. tant.

28. Dupl. 1. cl. cum oct. Com. Nativ. tant. in Land. et Mis. Vesp. de Nativ. a cap. de SS. Innoc. Com. seq. et Oct. Nativ. tant. Infr. Oct. com. SS. Innoc. post Nativ. ante alias Octavas.

XIII. ST. THOMAS OF CANTERBURY (DECEMBER 29th).

Dec. 28. Vesp. de Nativ. a cap. de seq. Com. præc. et Oct. Nativ. tant.

29. Dupl. 1. cl. sine oct. Com. Oct. Nativ. tant. Vesp. de Nativ. a cap. de S. Thoma. Com. Dom. infr. Oct. Nativ. et Oct. Nativ. tant.

XIV. ST. SVLVESTER (DECEMBER 31st).

Dec. 30. Vesp. de Nativ. a cap. de seq. Com. Oct. Nativ. tant.

31. Dupl. 1. cl. sine oct. Com. Oct. Nativ. tant. Vesp. de S. Sylvestro vel usq. ad cap. de Nativ. Com. seq. tant.

H. GABRIELS.

ANALECTA.

LAPIS ALTARIS FIXI.

Dubia ex S. Rit. Congregatione.

I. Si lapis altaris fixi consecrandi non sit tantæ longitudinis ut integram mensæ superficiem tegat, immo non solum a parte dextera et sinistra, sed etiam a postica parte lapidis adhuc superficies mensæ extet quæ lapidibus aliis vel tabulis debeat cooperiri, poteritne hujusmodi lapis valide consecrari?

II. Nonnulli contendunt, altare cujus mensa compluribus lapidibus, attamen cæmento ad formam unius bene conjunctis constet, valide consecrari, innixi decreto S. R. C. (die 20 Mart. 1869), quo altare enormiter fractum sed postea firmiter cæmentatum, valide consecratum esse statuitur. Quæritur.

1. An recte? Et quatenus affirmative.

2. Num idem dicendum de altari cujus mensa constet, e compluribus lapidibus dicto modo conjunctis, attamen diversæ speciei diversique coloris?

Et Sacra eadem Congregatio, exquisito voto alterius ex Apostol. Cæremoniarum Magistris, utrique dubio proposito sic rescribendum censuit: *Detur responsum prout in Eugubina, videlicet: Si tanquam altare fixum consecrandum sit, rite construi debet cum tota mensa ex uno et integro lapide juxta Canonicas præscriptiones.* Atque ita rescripsit die 20 Mart. 1891.

Cai. Card. Alois. Masella.

S. R. Præfectus.

BOOK REVIEW.

COMMENTARIUS IN DANIELEM PROPHETAM, LAMENTATIONES ET BARUCH. Auctore Jos. Knabenbauer, S. J. (Cursus Scripturæ Sacræ. V. T. Pars III.)—Parisiis: Sumptibus P. Lethielleux, Edit. 1891.

Daniel holds the position or apocalyptic Evangelist in the Old Testament. Of the prophecies and visions contained in his writings exhaustive interpretations and commentaries have been published, differing as widely in character as did the genius of the men who wrote them, from Origen and Jerome unto our own time. But of late years a new importance has been given to the study of the Babylonish prophecies. Archæological discoveries have unmistakably confirmed the historic evidence of the inspired book and thus rendered void the learned discussions of the infidel school which denied their authenticity. There were of course sufficient proofs of this authenticity in both the Persian and Jewish documents, especially in the order which the books held in the Septuagint-version. The figure of Daniel during the seventy years of captivity is as prominent in profane as in sacred history. But the opponents of revelation plainly saw, that, to admit this date as marking the origin of the Danielic books, would be identical with allowing their prophetic character and hence their inspiration; because the predictions were literally fulfilled in the following ages. The only resource left as a valid argument against this claim was to maintain that the work was composed after the facts had taken place and that the "so called" prophecies were merely records of past events. P. Knabenbauer lucidly presents the various arguments which show that the prophecies of Daniel as we have them in the Vulgate were actually in the hands of Jews and Gentiles before the time of the Maccabees, and that practically all the arguments hitherto advanced against their actual date are not only discountenanced by intrinsic evidence, but have been totally disproved by the recently deciphered cuneiform inscriptions and the discovery of new monumental records belonging to the Babylonian era. The author has utilized all available material, and even the most recent publications in this field such as Duesterwald, D'Envieu, Schrader and

others have not escaped his careful study, whilst he compares the results of their labors with each other in a thoroughly objective and unbiassed manner.

Some important points are involved in the question whether the language of the cuneiform inscriptions recently deciphered was the actual vernacular of the people of Babylon or not rather a distinct dialect used only by the learned and the priestly caste. D'Envieu contends for the latter view and seeks to establish a proof from the fact that such of the inscriptions as relate to contracts and the like, frequently give a twofold designation of value in weights, measures, distances, etc., one in Babylonian, the other of aramaic forms, indicating that the same designation could not have been understood by all. However, our author rejects the theory and the proof, and holds that the aramaic terms were employed most likely because there existed two standards of reckoning among peoples of different nationality living close beside each other and in frequent communication. He points to a similar practice as existing in countries like Belgium where French, German and Flemish are spoken indiscriminately and the denominations of each country pass current among the people. This argument seems conclusive because many of the cuneiform records relating to contracts of land, sales, etc. are without this twofold denomination, using only the Babylonian form; and as these documents are signed by ordinary witnesses from among the people we must presume that they understood the contents to which they affixed their names as parties under obligation.

There are other more or less important errors of d'Envieu's, whose work appeared only last year and is in many respects of great value, which P. Knabenbauer points out.

In the interpretation of the so-called "Fourth Reign" our author accepts the theory of those who refer it to the Roman rule. Some commentators have maintained that the writer must have spoken of his own time and the Græco-Macedonian rule, because of the many details with which the events contained in this part of the book are related, and which give the impression that the author witnessed them as daily occurrences. Duesterwald whose work we reviewed last year has however furnished striking evidence against this theory which evidence we find embodied in P. K's commentary.

Throughout his work our author has kept in mind the principle of a necessary harmony between the different Messianic prophecies of un-

questionable origin and integrity. This gives him the key to some of those strange and hitherto apparently inexplicable mysteries in which these prophecies abound. It has occurred to us that probably the very position of the Commentator, who dates his work from England, whither he had been banished an exile from his own fatherland, may have contributed to make him enter more deeply into the general state of mind and feeling of the illustrious Hebrew exile who, though he saw in his old age the end of the captivity, for himself he was never permitted to return to Palestine with his brethren, whom he had helped and cheered during seventy long years.

II.

The second part of this volume is devoted to the Commentary on the "Lamentations" and "Baruch." Those who are interested in Biblical studies will remember that our author published about two years ago a highly commended exposition of the "Prophecies" of Jeremias. In the latter is contained whatever can be said of importance, from a critical point of view, regarding the writings of the seer of Anathoth. The "Lamentations" may indeed be called a prophecy, but as such they are only a repetition of what has been foretold in a simpler, we might say more historic manner in other parts of the sacred volume. They are sublime strains of impassioned sorrow, poured forth in those four matchless elegies which the Church places in the mouth of Him who is by excellence the Man of Sorrows, and to which is added the prayer of the entire Jewish nation joining as in one grand lament over the miseries of their race. Both the Hebrew and Hellenistic tradition has ever recognized the canonicity of this book and if the Catholic Church does not mention it expressly in her definitions of the Councils of Florence and Trent it was undoubtedly because it was understood as included in the Prophecies of Jeremias. This excludes, of course, the brief Introductory found in our present Vulgate and which passed from the Jewish (Greek) copies into our own text, although well understood to have been merely a sort of title attesting the authenticity of the book itself, for we do not find it in the Syriac nor in many earlier versions and St. Jerome expressly rejects it.

There has been much speculation as to the cause of the alphabetic arrangement in these Lamentations. Perhaps the opinion of our author that it was never intended to be of any particular importance apart from

supplying an element akin to the metric disposition of modern verse, is nearest to the truth ; in any case it dispenses us from accounting for a certain inaccuracy in the succession of the letters, which it is impossible to correct without destroying the proper connection of thought.

Besides the Prophecies and Lamentations we have from the pen of Jeremias a letter written to his own people just before their being led into captivity. This letter forms the sixth chapter of the prophetic book of Baruch. Indeed some have attributed the entire prophecy of Baruch to Jeremias, just as others have maintained the reverse. But the canonicity of Baruch as a deutero-canonical work and as distinct from that of Jeremias whose disciple and scribe he was for many years, is supported by the testimony of the Synagogue. The intimate connection of the two prophets and the identical purpose of their mission probably accounts for the fact that their writings are thus joined together. In some of the Greek codices the letter of Jeremias is placed immediately after the Lamentations, preceding Baruch. Protestants who reject Baruch from their canon, also omit this letter, considering both as apocryphal although they admit them to be historically authentic and the work of the amanuensis of the Great Prophet.

The entirely gratuitous assertion of Reuss who holds that these writings are merely illustrations of Greek history and have no reference to the Babylonian reign at the time of Jeremias is amply refuted by our author from evidence furnished by the discoveries and studies of Rawlinson, Vigouroux, Brunengo, Tiele and others. As for the original language in which these books were written the internal evidence points to the Hebrew, which is also supported by the testimony of Origen and Epiphanius, at least as we receive it from St. Jerome who did not attempt a new version of the old Itala in this case. P. Knabenbauer's commentaries, owing to their completeness and accuracy of statement, deserve the earnest attention not only of Catholic students but of Biblical scholars in general who desire to weigh impartially the testimony in favor of the Catholic doctrine of inspiration and canonicity of the sacred text.

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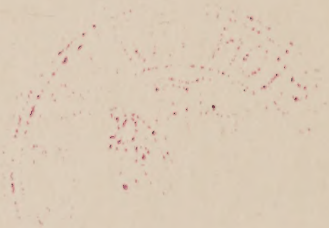

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